Vol. XIX.] [No. 4

THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

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BOSTON:

THE MASSACHUSETTS NEW-CHURCH UNION,

16 ARLINGTON STREET.

50 CENTS A COPY. ALBERT P. CARTER, Treas. $2.00 A YEAR

(POSTAGE TO CANADA 12 CENTS, AND TO EUROPE 25 CENTS EXTRA PER ANNUM.)

Entered at the Post-Office at Boston as Second Class Matter

The New-Church Review

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (Rev. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations.

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Postage to Canada 12 cents, and to Europe 25 cents extra per annum.

The Massachusetts New-Church Union

16 Arlington Street, - - - - Boston

THE

NEW-CHURCH REVIEW

VOL. XIX.] OCTOBER, 1912 [No. 4.

HELL*

HELL is a state, and not a place. We must consider the subject entirely from that view if we would understand its use and its relation to ourselves. It could not be set forth to the world in the world's early history otherwise than as a certain sure place of fiery torment for those who heeded not the admonition of Jehovah.

Like all early, or primitive, presentations of Divine truth the primary idea, in the first enunciation, remains to the end after we have traversed the universe. Open Genesis and read of the seven days of creation, and when you have denied the days you find they never were in the original. Deny again that the heavens and the earth could thus be created and seek for the truth and you learn that the heavens and the earth were, and are, and are to be, thus and thus only, created as described in Genesis; that heaven and earth are the essential creation and are within man. Heaven and earth are states, and thus are the essential creation. Within man is this essential creation and what we behold,

*An address delivered to the New-Church Club of Massachusetts, April 10, 1912, and received with unanimous expressions of appreciation and approval. While it is not in the usual form of a REVIEW article, the writer has kindly consented to its publication. Our readers will find it a remarkably novel and suggestive presentation of a subject which is perhaps too often avoided in these days, unless it be to deny the existence of hell.—EDITORS.

most heavenly affections in parents and all family relationship, man comes into the world, protected by the supreme earthly affections guarding his newly made body and with the angels pouring their affections into the tender sympathy of parents and earthly guardians and nurses. Angels continue to guard the gift of a life sprung from God's own love and wisdom, and assist to store up therewith in the inmost of the child a living something which we of the church call by that horrible word, "Remains."

Could this tender cluster of infantile heavenly affection make its way far in this world? The external must soon exert itself. A voice bellows for the sustenance of food. An arm reaches out to grab and to hold; the belly, which prefigures digestion and hell, swells. "Remains" are soon buried up and a youth is fighting his or her way in the world with manly or womanly weapons. Spiritual truths may be absorbed; and prayers from mother's knee, heavenly memories from mother's smile, and joys of first love, may be knit into a little heavenly life here in the interior and united with the love and truth that were joined at his conception. But the man himself soon stands forth grown in his proprium connecting in potentiality with all the hells. At birth there were no devils, only guardian angels. Soon there walks with each individual many human beings invisible to the eyes of his body. Some offer the life of heaven and struggle hard with conscience. Many more temptingly offer the life of self, his own externals—the way to the hells. He performs uses, he procreates his family and species, follows a trade or builds a business, thinks possibly to leave a name or a fortune, or some other bauble. If his case is hopeless and he is surely destined for a perpetual hell, he may be permitted a great name and a great fortune carrying uses and honor and wealth in this world. If, however, he is bound for heaven the chances are that in the Providence of his Maker his shell of proprium is destined for a cracking in this world. In sorrow, or what the world calls misfortune, or failure, the strong arm of the man is weakened, his proprium or hell power falls limp by his side; he has no re-

course but to think of those states, as far back as he can remember, when something of angelic life seemed to come into his early songs of parental worship, early memorized texts of Scripture, and the prayers he was taught. Memories of kindly deeds, of hours of affection and truth in his youth, untrammeled by the cares and scars and battles of the world rise before him. His love for fame and fortune and prowess, are broken on the wheel. As the German poet sings:—

A thousand masted ship, the youth sails jubilant out to sea,
A small life boat in quiet age drifts into harbor he.

But springing farther, and more glorious than the sunshine on the Sierras, is the refrain of our own Western poet.

All honor to him who shall win the prize,
The world, she has cried for a thousand years;
But to him who tries and who fails and dies,
I give great glory and honor and tears.
Oh, great is the hero who wins a name,
But greater, many and many a time,
Some pale faced fellow who dies in shame
And lets his God finish the thought sublime.

No man knoweth who, in the sight of God, is the real hero. We are permitted to know who, in the sight of devils, are the so-called heroes. Out of the flesh man goes into another world more beautiful than this, where thought makes presence and love association; where atmospheres, light, colors, foliage, and vegetation are more wonderfully various; where flight is swift as thought, and clothing, food and shelter are provided apparently without labor. Then comes the judgment—his judgment. Man discovers his own. Our path tonight follows him downward. The rocks open and what to angels or good spirits are as thick clouds and fetid smells of brothels and privies, become to him grateful odors luring him on; and never may he know that he is in hell, for the merciful providence of the Lord permits him, if there is no harm therein, to imagine himself a ruler over his fellows, a great man, a great preacher, a great philosopher, a great economist, or a great journalist, a great doctor, or the law-giver of the universe—his very God himself.

Does he violate the order of the hell he has chosen? Restraints and punishments are meted out to him, but his fate is made as gentle and easy as is consistent with the safety of his neighbor in the hells. Nowhere is the mercy of the Lord more manifest than in the hells, for even heaven and the angels strive to mitigate his condition.

One of the most striking things found in this study of hell is that Swedenborg was not allowed to present an ultimate form of it, or to see the termination of it, "I have only been told" he says "that the universal hell resembles one devil." Here again we see the truth, and the law of literal truthfulness, of the primary presentation. There is a real devil —the form of all evil. There is a burning lake of hell, but it is a state and is man's own creation, from his inversion, in freedom, of the life given him by his Creator.

You may notice in studying your great revelator that where science had not opened by the microscope and the telescope the unseen things of nature Swedenborg was not permitted to go very far in the corresponding field in the other world. Although the hells balance the heavens, society for society, neither extreme is presented to view. Man, however, could have received a clearer view of the lowest hells than he could of the highest heavens; but science at Swedenborg's time had not progressed in this world to the knowledge we have at the present day, of the influence of man's highest affections upon his physical being; nor had it the knowledge a hundred and fifty years ago of what is now being opened up to us in the bacteriology of disease.

It is frightful to contemplate where Swedenborg places the hells in relation to man. They are not only under the soles of the feet, but according to the perversion of affection they are also under the buttocks; they are offal in the draught; they are spoken of as the urinous and the excrementitious hells, and they are all co-related in their evil affections.

Science is now opening up this whole subject in bacteriology. Man is defiled not by that which goeth into him, but by that which passeth out of him. Digestion begins

with the lips, teeth, and saliva of the mouth. The membrane of the digestive tract in man which begins with the lips, is only his skin turned inward and continues to the anus where it turns outward again to the skin at the terminus of its digestive use. With his breath as well as with his food man takes in millions of unseen living organisms, now known generically as bacteria. Three thousand of these are known under the microscope, perhaps ten per cent of them have been named. We know the bacillus of typhoid fever, of malaria, of yellow fever. We know something of the lactic acid bacillus of which there are three hundred varieties. The little Lactic Acid fellow is the one you taste in sour milk. But before he has soured your milk he has eaten up all the typhoid and other fever germs in the milk and propagated his own family by doubling every twenty minutes unless the temperature is below forty degrees. Properly soured milk, not putrid milk, is one of the most cleansing and health-giving foods. The development of destructive bacteria life is after digestion in the stomach. After the blood has taken its nourishment from the digestive tract, the process of expulsion towards the draught begins, but digestion continues and science has now discovered, what one could have learned by correspondence a hundred and fifty years ago, that poisons, decay, and death begin in this expulsion. Modern medical science will tell you of auto-intoxication, the vitiation of the human system which comes from the large colon or expulsion tract. The poisons and evils in the human body are not expelled quickly enough. Decay and putrefaction set in after the stomach digestion to the extent that the blood and other forces of the human system are impregnated with poison. Auto-intoxication the doctors now call it and the remedy is largely diet, the cutting down of the food supply and the clearing of the intestinal tract. Mechnikoff discovered that peasants feeding largely on sour milk lived to be over a hundred years of age, and his investigations in connection therewith led him to the discovery of the cleansing efficacy of certain bacteria of the lactic acid family, particularly the bacterial culture from a district in Bavaria.

Hell begins in the digestive yeast of the system. It is the same whether you say the individual or humanity as a whole. It is the bacteriological development that destroys and is itself self-destructive. Hell is thus the beginning of decay—the rejection from life. You may study this matter, bacteriology, in the soil, or in the human being, or in sociology, or in hell—the law is the same.

We may look forward to the time, perhaps a hundred years hence, when bacteriologists will study the tissue destructions in living matter according to the laws of correspondence. The scientific man is beginning, with Mechnikoff, to put decay, destruction, and hell exactly where Swedenborg put it—in the digestive, destructive bacteriological life of the colon and the excrement of the body. "Excrementitious hells" is the phrase of Swedenborg many times repeated.

Disease is being largely traced to the lower digestive ducts. The hookworm which has cost the Southern states millions of lives and diminished the working efficiency of many more millions, has within ten years been found to be nothing but a worm from human excrement that intangles itself in the bare feet, or skin, of the Southern people, and thence works its way into the blood, causing loss of vitality and giving rise to a race of "good for nothing white trash." The remedy is a simple dose of salts in such combination as will cleanse the intestines from the hookworm, and a little iron to start the upbuilding of the system. A few cents worth of medicine remakes an entire family. Mechnikoff believes that the cleansing of the bowels by sour milk, or by the Bavarian bacillus of the lactic acid family, can prolong human life to a hundred and fifty years. Keep your bowels open is the early and late cry of the old family doctor and the modern scientist.

Let decay and poisons pass through and not ferment within you is the higher law as well as the law of this world. Hell begins within man and can be largely multiplied in man, physically as well as mentally and spiritually. His

passions can create and rapidly multiply destructive bacteria, such as will permeate his whole system instead of being voided into the draught. The Smithsonian Institution has analyzed the perspiration of man under different stages of excitement and discovered that the poison of the serpent is the creation of anger, and that a deadly poison results in the human system from a state of evil or anger. The bite of an angry man has been known to poison like the bite of a serpent. In a state of anger the exudations of perspiration are poisonous covering the whole system. A man's state might well be discovered by an analysis of his perspiration.

How little we know of the great drama when the Lord fought all the Hells and his perspiration was as great drops of blood!

The poisons inhaled from food and atmosphere that the body is expelling can be absorbed quickly throughout the whole system according to the man's mental or spiritual state. Poisons that are in the urine as well as in the rectum may flood the whole system even to the production of insanity. In fact, insanity is probably nothing else than the poison of the blood. This is the latest modern theory and the poison can come from nothing else than the man's mental or spiritual state created or inherited and acting upon the poisons which are already in his own digesting hells—speaking physically.

Let us at this point refer to our great revelator: we read as follows:—

As death is from no other source than sin, and sin is all that which is contrary to Divine order, therefore it is that evils close the very least and wholly invisible vessels, of which are composed the next larger ones, also invisible; for the vessels which are smallest of all and wholly invisible are continued from man's interiors. Thence is the first and inmost obstruction, and thence the first and inmost impurity in the blood. This impurity, when it increases, causes disease, and finally death. If however man had lived a life of good, his interiors would be open to heaven, and through heaven to the Lord; and so too would the very least and invisible little vessels—the traces of the first tissues being called little vessels, on account of the correspondence. In consequence man would be without disease, and would only decline

to extreme old age, even until he became a child again, but a wise child; and when the body could no longer minister to his internal man or spirit, he would pass without disease out of his earthly body into a body such as angels have, thus out of the world directly into heaven. (Arcana Coelestia, n. 5726.)

Three dramas are on the stage of humanity today.

I. First, Physical Labor seeking a larger share in the world's material gain. Capital does not employ labor. It buys brains that in turn buy labor; and neither brains, nor the capital that buys the brains, seek the uplift of labor. The uplift of labor in the advance of civilization and human development comes largely from hell. The desire to raise the level of humanity, to reduce the hours of toil, to increase the share of manual labor in the profits which it assists to produce, does not arise primarily in this world from the good of charity or any altruistic sentiment. Labor itself never seeks to lift the lowest grade of labor in association with it. In the great Homestead strikes and riots in Pennsylvania, the men who were getting $36.00 a day were the instigators of leaders in the strike. The toilers at $2.00 *per diem* and less were not in it. In the Pennsylvania coal strike the contractors who hired the men were the leaders in the strike. They were the real licensed miners. The laborers who get the lowest wages were not the strikers. Today the railroad engineers of the country demand an increase of 18 per cent in wages. They have been recently advanced and are the highest priced labor on the roads. The lowest priced labor is that which is unorganized and receives less than $1.50 a day. These are the gate-tenders by the crossings. Here is the lowest paid labor with the longest hours and greatest responsibility as respects life, but it cannot be so readily organized, or be so effectively combined in striking for higher wages. The man at the head of the train is the best organized, most intelligent and wants all he can get. He has no concern for the man who opens the gates and keeps the road before him clear. Were there a spark of altruism in the engineer's demands, or were there anything in them but selfish aggression, they would threaten

a strike in the interests of the underpaid laborer at the crossings.

The most recent demonstration of the uses of hell was right here at Lawrence.

For ten years the American Woolen Co. has fought for the lowest wages, the lowest manufacturing cost, and sold its goods on the narrowest margin of profit. Competition with this concern has been well nigh impossible. It was the buyer, the absorber of other woolen mills, at bankruptcy prices. Its policy has been to run its mills full without regard to the neighbor, to get both material and labor at the lowest prices. It has paid no dividend upon its common stock, which sells at about $30.00 per share, and represents over $100 per share in real property. When the State of Massachusetts put down the working hours in the mills from 58 to 56 hours a week the mill owners, of course, protested, but accepted the reduction. When last year the hours were still further legislated down from 56 to 54 the mill owners in reality struck. No endeavor was made at Lawrence to explain to the American Woolen Co. operatives the situation. The hourly reduction was thrust into their pay envelopes either by over-sight or design without the slightest explanation to the operatives, two-thirds of whom were ignorant foreigners and one-half of whom could not understand English. In other mills throughout New England wages were carefully adjusted to the hourly basis and when the time for the enforcement of the law approached the mills slowed down to five days a week, closing on Saturdays, and paying on the hourly basis. The operatives were perfectly satisfied and were glad when the hours were expanded to 54 per week by a half day on Saturday. No strikes took place at those mills, but the spirit in Lawrence among the mill managers was to provoke a strike as a warning to the legislature not to still further reduce the hours of labor.

The 30,000 operatives, speaking seventeen different languages, were without organization. They quitted the mills for the streets. Ettor and Haywood of the Industrial Workers of the World, and the champions of anarchy and

violence, quickly arrived on the scene, and organized the strikers, not according to trades, but according to nationalities, languages, and dialects spoken.

This labor organization so far outclassed socialism as to have been expelled from all socialist organizations. Its cardinal principle is that labor should control all the machinery of production, and should forcibly, if need be, take possession thereof. It believes the Rockefellers, the Morgans, the Harrimans, and the Vanderbilts, have been overpaid as the superintendents of labor and production. Most of the ministers of my church and other churches hold the same principles down deep in their hearts and express them so far as they dare.* Ettor and Haywood have no muzzles. They boldly proclaim their principles and yellow magazine writers, who live by presenting the picturesque, whether true or false, say that Haywood and Ettor are logical, and labor welcomes them as being at least forceful even if they are the exponents of dynamite and destruction to accomplish their ends.

Last week I asked Lincoln Steffens if their position seemed logical. He said they had the only logic in the situation. I said, "Suppose the recently imported non English speaking dagoes at work in the recently built Ayer and Wood mills at Lawrence demand possession, and the American masons living say in the suburbs of Lawrence, who put the bricks in those mills, should come forward and say 'we are the real builders, to labor belong the products of labor. We have been underpaid, we own the mills, and not you dagoes who recently came into them.' Who should take possession of the mills, the American masons, or the dago

*We believe that New-Church ministers dare, and do, express what is in their hearts upon this subject; but seldom in the pulpit or in official utterances, because it is a semi-political matter about which their congregations have a right to hold individual opinions with variety and without being disturbed in their worship. The Christian ministry at large is so often accused of being subsidized by the rich supporters of the church that it is gratifying, in this rare instance, to find it accused of being in sympathy with the "working people," so-called.—EDITORS.

operatives?" Steffens replied that that was way beyond him. He did not see any termination to the logic, or the issue, but something was wrong, and he believed capital as management was overpaid, and that it should work for less and there should be a readjustment: but, of course, labor could not work without management, but that management had been paid too much.

Well, hell burst forth in Lawrence, and in the civilized state of Massachusetts 10,000 soldiers were required to keep 30,000 striking operatives, men, women and children, in order; with barricaded mills protected by water hydrants, and local special police. But for the vigorous arm in the State House the story of the Lawrence strike might have been far different.

As it was the mills practically surrendered. The reduction in hours over which the mills invited a strike was a matter (with no increased efficiency or speeding up of the mills) of about four per cent increase in wages. In the end they settled the strike by restoring the wages to twice this amount.

Now, the point I wish to illustrate is that intelligent labor organizations, having been fought against and destroyed for ten years, the lowest grade labor having come in from Italy, Hungary, and Russia, and a strike having been invited, real hell belched forth and took charge of the striking forces and gave the mills two for one. Mill wages throughout New England have been increased by nearly ten per cent. Three months' profits of the mills have been eaten up by the advance, as the products are usually sold three months ahead, and the Industrial Workers of the World have become the successful anarchistic leaders of the lowest grade of labor.

This is one of the uses of hell. Crowd a matter to its lowest depths and hell belches forth. That is war, and war is hell. There is not anything of heavenly affection in war. Both sides must arouse the brutish and hellish passions of man to fly at each other's throats and pocketbooks, to destroy each other's person and property. It is action and reaction over and over again.

The Scotch have a proverb that prosperity brings pride, and pride war; war brings poverty and poverty brings peace; while peace brings again prosperity with its pride and resulting war. And this is the history of the world.

A distinguished journalist was asked what instinct made a good newspaper man, and he responded, "The instinct to know where hell is next to break loose."

I spoke before this Club many years ago in refutation of the idea that you could have a clean, respectable, daily newspaper sold for a popular price. I declared that there was not one of us, ministers or laymen, that would give one cent for a daily news sheet that eliminated vice and crime; that there was no news for anybody where everything was in proper and perfect order; that the news was entirely of disorder; that there was more general human interest in the theft of a thousand dollars than in the donation of a million to a good work; that the news by which papers were sold was of fire, crime, accident, not of peace and goodwill, heavenly truths, or heavenly affections.

The ministers, and the missionaries, and the good people who sit on cushioned pews, have as little conception of the hells that break forth from the other world as they have of the three thousand kinds of life that are liable to be found doubling every twenty minutes in the cow's milk they are feeding to their little children.

Swedenborg speaks of the urinous hells. Did any of you ever come in contact with such hells in this life? You read columns about them in the papers and don't know what they mean, nor what the Brandt case meant. And you could not find out if you asked all the ministers in Boston, but if you read Swedenborg on the hells, and then know what a few people could tell you but will never print, you wouldn't have any doubt but that the hells had been opened to one man in this world as to no other man since the crucifixion of our Saviour; and yet Swedenborg speaks of the evils that are nameless, of hells that have been sealed up, of hells of other planets that are different in kinds of evil from those connected with this planet.

We speak of degrees of evil, and we have no conception

of the enormous evils that are existent from hell in this world. A study of them, or even a classification of them, would simply spread the knowledge and influence of them.

II. The second drama on the stage of humanity is the stage itself, a stage teaching spiritual truth with a clearness and potency never before known in the history of the world. The great plays upon the stage of late, that have crowded houses, have been, "The Servant in the House," an allegorical presentation of the Divine Man in this life cleansing out the hells under the similitude of mending household drains; "The Third Floor Back," setting forth the power of loving service to make a bickering social hell into a useful social order, with each member seeking the happiness of his associates, a veritable creation of heaven in the living room of a boarding house,—all from the lodger on the third floor back who radiated the light of heaven from the law of loving usefulness; "The Witching Hour," revealing the psychology of the gambler at cards. Swedenborg showed there was no such thing as accident or fortuitousness even in a game of cards. I heard Augustin Thomas, who wrote this play, draw a better picture at the "Players' Club" in New York, after midnight, of the Infant Saviour walking on the hillside of Nazareth than any of us ever found in sermon or sacred book. By deduction he described the limbs, the appearance, the muscles, and the eyes, of what the son of Nazareth must have been in his youth. "The Return of Peter Grimm" has set the world to thinking again concerning the nearness and influence of the spirit world. In the play "As a Man Thinks," you can hear lines of Scripture delivered with a forcibleness that never was equalled in the pulpit. "*Give* and it shall be *given* unto you" is the law laid down and exemplified with emphasis that is truly startling.

Formerly in every well organized company and in every great play there was a villain with his machinations of hell, and in deference to the church and to social order the villain was always slain, or defeated. Today the stage is not presenting hell. It is presenting the influence of heaven.

This is the most striking aspect in the social world today for one who thinks and for one who beholds the decadence in prestige and influence of the organized churches.

III. The third drama on the stage of humanity is the church. A remarkable change here is its decadent authority and dying ecclesiasticism. The whole world is turning to republics,—South Africa, China, Italy, Spain, and Portugal. The Emperor of Germany and the Czar of Russia are following in the wake of the King of England as mere functionaries with no power to veto the will of the people and no power to make peace or war, except as supported by popular sentiment. Authority as expressed in any individual is dying or dead. The Church of Rome is decadent at Rome and growing in free America where the prelate and the new cardinals must bow to the will of the people.

I see here not only the passing of an old age, but I see a new church in travail giving birth to the new babe. This is the unseen, the essential, world creation,—the essential birth.

Hell stands with open mouth, ready to swallow the man child.

The issue is coming where I have felt for thirty years it would come,—from "Marriage Love." On that issue our ecclesiastical new church may break into a thousand fragments and the real New Church come forth. Here, in the word "marriage" is the central truth of life and the distinctive teaching of the New Church—here likewise the central forces of hell concentrate.

I would that my associates had elected to discuss this situation under the title of "Love," but possibly that title must be reserved for the new oncoming age, or church.

My associates have elected to talk, to discuss, to study this subject from the standpoint of hell, or of evil, and perhaps they are powerless in the premises; for these things are ordered in the unseen. The battle is always of hell. Hell cannot be seen, known, or described, except from its opposite, as darkness cannot be known except in contrast with light.

Love as the fundamental of the church I first found when a youth nearly forty years ago, in the "Arcana Cœlestia" in our Hamilton Place book-room. Then I waited thirty years for the book to be published in the promised new translation and good form. Meanwhile, I went off and studied the subject until I saw the universe as silver with ribbons of blue, and understood why the sky and the waters were silvery blue. I saw the universe as a form of truth and man the highest form of truth and all power in truth. Then I saw silver dethroned, here cast down as the standard to measure days of labor; the ecclesiastical church overthrown also in France, Portugal, and Spain, as it had been in Italy and elsewhere in Europe. I said, here is a divorce between gold and silver in their uses; behold, a divorce between love and truth, between man and woman. Behold it here! Behold it elsewhere!

You smiled. I thought I stood alone. But it could not have been so, for Sampson Reed, with his white hairs, tottering to his feet in the front of this vestry, stood up to declare with an emphasis, and with words I can never forget, "Correspondence is a very real thing." If God put gold and silver in the hills by laws of correspondence, will He bring them forth in confusion, or by the very laws under which he planted them—laws of correspondence for the service of man, in which He inmostly must dwell?

Then I studied gold and its onrushing tide forcing the drama of labor, higher cost of living and higher standards of living. I studied gold rushing from the Rocky Mountains, irrigating the silver West, and more than taking the place of silver. I saw it melting from under the Alaskan glaciers into civilization. I saw the ocean wash it up into the hands of man on the sands of Nome. I saw Europe, Asia, and Africa tremble as the English and the Dutch, the Lion and the Bear, neither of whom had ever conquered the other, fought over the gold of South Africa, the very fields of gold whence had come the adornments of the temple of Jerusalem under King Solomon.

For thirty years, while the New Church was waiting for

the legacy of Lydia Rotch to give us a readable translation of Swedenborg, it did not grow a whit on this continent. Now that Swedenborg has been published in both a New York and a Boston translation the members of the ecclesiastical church will not read it, nor will they study their Bibles. I am told by a high literary authority in England that it is unfashionable any longer to quote the word of God. Tremendous changes are portending throughout the whole world. We hold the real truth and we will neither read it ourselves nor give it to our neighbors.

We are here, as a church organization, either to hold that truth in the world, as were the Jews custodians of the Hebrew Scriptures, or we are here as a pivotal point around which unseen forces may play. While the foundations of the New Age are being put in I think no man can see clearly just what our function is, individually and ecclesiastically. I should say, however, that the soundest policy would be to concentrate; to put our finances into shape; to keep our book plates in readiness to meet any sudden oncoming demand for the internal truth of the Word; and that individually it is clearly our duty to steep ourselves thoroughly as New-Churchmen in these central truths of the New Age; to bind them on our foreheads, and maintain them on our door posts and lintels, for the spirit of the Lord is surely coming in the light of a new dispensation over the whole world. Our position at present is an exact duplication of the Jews of old. We will preserve the light that has been given us. We will hold it as our property, as our defense, as our personal perquisite, as something which makes us better than our neighbor, our Church superior to some other church; but we will stand, just as did the Jews, and be no factor in the life, or development, of the world.

Anyone may take from us a simple truth and build a church upon it, and build that truth into the hearts of hundreds of thousands. One woman alone, seeking the truth, through many years, through many vagaries of mesmerism and spiritualism, gets indirectly, through Dr. Quimby, a truth of the New Age from the revelation of Emanuel

Swedenborg. She connects man's body with the sacred truth of Scripture, declares "The truth will make you free." She calls aloud the great truth, "Man dwells in his mind and has not his existence from his body: deny your body, rise to your mind and dwell therein, where is the real creation; deny evil, sin, and death!" And the world hears and builds on the plain at the foot of your hill the most beautiful temple that has ever raised its dome in the intellectual "hub."

Where are we, who are on the top of the hill, dwelling? There is no gold of love in the church of the valley—only some shining silver truths. There is little room for children, and marriage there is a matter of society, and is something rather without the church. If Christian Science is anything for us, it is a rebuke and a judgment upon us.

I studied gold but heard no lesson surpassing that I received at the altar above* when the only man in all the world who had the right to declare it, the venerable compiler of the "Concordance to Swedenborg," with the vesper sun through the rosy light of our western window illumining and crowning his white hairs, said, "I have been all through it, Brethren, and it is all summed up in one word, 'Love'."

I have seen the divorce, in their highest uses to man, of gold and silver. I have seen their coming together again; the divorce was only that gold might come forth more abundantly and return to its own yellow kingdom of the East—the silver of the Orient bringing the yellow races with their white metal into a more human commercial union with the white races of the Occident with their yellow metal.

I studied love and its meaning in the holiest solemnity of worship, the cup of communion. I found it in the word "humility," the getting out of self, which brings conjunction with the Lord by letting His love flow in.

We cannot originate love. It is a gift from God. The gift of Himself; the highest gift.

Humility is the getting out of self. It lets in love and in love there is conjunction.

* In the Boston church.

Love is conjunction, and conjunction without love engenders hate.

Because love warms, by the very laws of correspondence in all planes of life, it unites or conjoins.

It is the same law, whether you melt your metal in the furnace before you weld it, or whether you grow warm before you wed and weld in love, or marriage.

It is the same law in the dust and the dirt of the material world as in the heavens whence comes the law to earth.

You can study that law of love in conjunction or in disjunction, in love or hate, in heaven or hell.

I maintain that the true church should get its law from heaven and not from hell. If the ecclesiastical church with which I am joined has not, or studies not, the law of heaven, but takes its laws of truth from society and is endeavoring to be respectable instead of right, is turning its back on its own God-given revelation, it must necessarily face hell. It is natural when you look for laws of order in society that you should look for them in hell, since the rules of society are the rules for the regulation of evils.

Most people think heaven and hell are made by acts. This is not fully so, for heaven and hell are states and not places. I am in hell, not because I do an evil act. The act may be more or less forced by environment, heredity, sickness, or insanity, but I am in hell when my state places me in conjunction with affections which are hell. There is no other hell. I am a murderer in the murderer's hell when in freedom I elect to hate. I am in hell with thieves when in freedom I desire the goods of others. I am in hell with liars when in freedom I desire to deceive. I am in hell with adulterers, violaters, perverters, when in freedom I have desire for any of these.

Everyone of you, ministers or laymen, has the potentiality of every one of these hells within you. Into most of them we are born hereditarily. The work of the church is the work of redemption from the hells. This work, begun nineteen hundred and twelve years ago, is to get you out.

Now, I maintain that you do not get out of the hells by the study of them, by contemplating the degrees of evil,

by endeavoring to regulate them, or in any way by their contemplation. The tremendous declaration of Swedenborg is, "The Lord rules the hells." He will rule the hells, and advance each one of us if we will turn our backs upon the state of self and of hell and face heavenward.

I believe every preachment concerning hell, or evil, is iniquitous. I believe every discussion of evil, or degrees of evil, in the Church to be only hellish confusion. I believe the Church can hold to but one standard—one standard of truth, one standard of goodness, one standard of purity, one standard of right, and one standard of love. Every thing else, as far as the church is concerned, should be voided into the draught, into the excrementitious and the urinous hells. I believe it is not the function of myself, or my associates, or my clergymen, to stir up the cesspools. Over and over again we read in Swedenborg of the sealing up of this or that hell. Over and over again we read that when there is destructive work, fermentation, yeast-work, to be done; when there is poison from social indigestion, when there is need of destructive bacteria work in cesspools, and filthy places; when there is this kind of work to be done the Lord permits the hells to break forth and there is then a breaking down of society and social order and sometimes a sweeping away of the family order. There is war against church, state, and society. In fact there is hell let loose; but the church has no place in it and must step aside and hold true to its heavenly standard. The heavens have no part in subduing the hells.

Think for a moment what would become of us, and of our descendants in a few generations, if we set up, first, the law of authority by any spoken, written, or printed word; next, the human interpretation of that authority; next, the expansion of that authority into material things. The conclusion is irresistable that in the third generation the church would not only be sailing ships, but regulating sailor's brothels in cities, licensing bar rooms, all night resorts, and the so-called social evil. In fact, the church in a few generations might arrogate to itself in this world, not only the regula-

tion, but the licensing of evil. The law and its violation is the same universally in all planes of history and in all planes of life. Give authority to prelate, priest, pope, or king, as to Divine edict and its interpretation, and you have the rule over the bodies of men and women, and ultimately the sale and regulation of indulgences, in his hands. You have then horrors upon horrors, hells upon hells, the consummation of the age, and either destruction of the world physically, or the birth of a new church for its redemption.

Let me now sum up, with some definition of hell, and its use, and our relation thereto as New Churchmen:

Through hell itself evils are repressed and regulated. This is the use of hell. Hell has no power outside of itself. Hell is the creation of man in his turning away from the Lord as the source of light and truth. You will find as great difficulty in making a definition of hell as you will in making a definition of darkness or of evil. It is the absence of good itself, or negation. The school-boy says that "salt is what makes your potato taste bad when you don't put none on it." We must define hell negatively and not positively because hell is a negation. It is a reality only to those within it. It is not a reality as respects heaven, or the heavenly way, any more than darkness is reality in relation to light. Hell is not only a state of evil, but it produces its curative remedies. Evil fights with evil, and one evil conquers and subdues another or puts it in subjection. All noxious plants and animals have their existence from evil in humanity. The inversion of good, in human freedom, produces spiritual evil. This evil clothes itself in the world with a corresponding form, in the animal, mineral, and vegetable kingdoms. Science seeks the poison to cure the physical ill resulting from the spiritual cause. It finds it in the poisonous plant, or mineral,—the shell of an oyster, or the poison bag of a serpent. Science gropes for it blindly, but the cure is by correspondence. Hell produces its own poisons, its own medicines, and its own cures, all by laws of correspondence. Hell has thus its evil uses.

The use of hell is not, as many people have assumed, a balance for the heavens. There is an equilibrium in this world between day and night but night is not a necessary creation to balance the day. There are not two creations, one good and one evil, from the same hand, but night or darkness, or evil, is made to serve in ends of evil uses.

Temptations are evil uses, but the evil must be in the man before he can be tempted and hell does not take hold of that which is good in man. It takes hold of his evil, stirs it up, assists it to be digested and dejected into the tract of hell. Therefore, hell works in its own circle, in temptations, in the creation of poisons, in producing its own remedies, its own punishments, its own correctives. Temptations, punishments, correctives, poisons, medicines, evil uses, all circulate within the domain of hell, or of evil.

What then is our relation to hell?

I would that I had a voice that could go clear through the organized New Church with an emphasis that would carry the truth, but without the destruction of any human freedom, and effectively could shout that the true church of the new age has no relation to hell, has no power to regulate it, has no power even to fight it; that the regulation and rule and conquest of the hells is entirely with Him who has redeemed the world from the power of hell; that the New Church as an organization, and we as individuals, have absolutely no relation with the hells; that the mission of the Church is to set up the highest standard in the thought and in the affections, and in the life.

The church has nothing to do with poisons, or medicines, or any permissions of evil. The church should be our mother and its aim should be to protect us, not only from the way to, but from the knowledge of, hell. The church that teaches hell must attach itself thereto. The parent that would teach the youth or maiden early knowledge of hellish evils is just as truly opening dangerous hells within the proprium of that youth, or maiden, as though he had administered a poison to cure a disease that had not yet appeared. Are parents and the church to lead the way to hell and to

teach thereof? I believe the rule indicated by our great seer in the expressions, "nameless evils," "nameless hells," is the correct one. Shall we publish dictionaries and directories of evils and hell? Is this the work of the church or New-Church men?

We have but one use as a church and as individuals in respect to hell. It is the rule of sanity and of sanitation. Put it behind you and bury it quickly. Step in it and the worm may hook into you. Smell it and millions of bacteria must be purged from you again, and how many purgings can you stand? Swedenborg says some people have had to be buried in dirt for two thousand years in the other life to mitigate an evil. Did you ever know any good to come from the discussion of evil, individually or collectively? I believe the present movement to discuss the social and sex evils in the public schools is an emanation from hell. I once heard an evil-minded man say that he wished the Beecher-Tilton scandal had been in the public print in his youth. "Gee," he said, "how I could have opened the subject with a young girl if I only had such a topic of universal discussion." Is it conceivable that the heavenly societies, or the angels discuss the relation or degrees of evil for any good in their own community? Sometimes to outside inquirers they point what has been the way to insanity in past ages and that the law has never changed.

The commandment is "Cease from evil, learn to do well."

The mission of the church is not in the dung hill. The mission of the church is solely to open the way of life. The Lord takes care of all that which is behind, if we will but expel it and promptly cover it, as the children of Israel were early taught to do.

CLARENCE W. BARRON

WAR.

One of the many results of a thoughtful and earnest reading of the writings of the New Church is the development in the student of a strong and keen interest in the great problems which are troubling the modern intellectual world. Let it not be thought, however, that the New Churchman is a mere visionary, content to live in his dream-world with no thought whatever for the things of the common life. The New-Church truth that "All religion has relation to life and the life of religion is to do good," is echoed in every nook and corner of that glorious edifice of Heavenly Doctrine which is the everlasting temple provided by the Lord for the worship of the unborn millions of the future New-Church Age.

Much has been written and said recently both for and against the national custom of settling quarrels by force of armaments, and while there is a widespread feeling that warfare is barbaric and unchristian yet there are many thoughtful and influential men, even among the religious organizations, who praise war as a power making for national righteousness; while others consider it as a Divinely ordained institution for the punishment of degenerate, vicious peoples, and for the victorious uplifting of the race which is virtuous and vigorous, self-denying and temperate.

In a very striking sermon on the subject Canon Tupper-Carey, a prominent Anglican clergyman, once declared that war was a tonic to the national character, developing the virtues of self-sacrifice and heroism and fostering discipline and obedience. Many other clergymen have expressed similar opinions; so that in a letter written to a Manchester newspaper, a layman wondered why there was no agitation for the removal of the Collect for Peace from the Prayer Book, and for the substitution of a prayer for a "glorious

war in our time," "that our men may have the excellent training to be gained from wounds and sickness; that our women may enjoy the splendid and chastening trials of widowhood; and children the noble privileges of being orphaned."

The opinions of these war-admiring prelates, however, cannot be taken as representative of the general attitude of ecclesiastics towards militarism. On the contrary, there is in the churches a widespread feeling that war is entirely incompatible with the teachings of Christ, "the Prince of Peace," and a strong desire is manifest that the promised time may soon come when swords shall be beaten into pruning hooks and nations know war no more.

Nor is this antagonism to warfare entirely confined to what is known as the world of religious thought, for there are many thinkers and writers who on purely secular and rational grounds hold that armaments are worse than useless in any attempt to settle national disputes rationally and satisfactorily. The Franco-Prussian War, far from settling the quarrel between the opponent nations, stirred up a bitter hatred and desire for revenge which may have the most disastrous effects in the future. That the one nation was victorious because of its superiority in military power and equipment has only filled the vanquished with a determination to prepare for the longed for time when Dame Opportunity will allow the disgrace and loss to be wiped out.

In recent times there have been attempts to show that war is bad policy from the standpoint of national economics, and that it "cuts both ways" by injuring both the defeated and the conquering people. Such theories are well summed up in Fuller's quaint maxim, "The sword hath two edges, but never an eye." The two great writers on this theme are M. Jean Bloch and Mr. Norman Angell. M. Bloch, in a book which was the fruit of a most exhaustive study of the conditions and possibilities of modern warfare, has sought to prove that owing to the immensity of modern armies, the deadliness of up-to-date military weapons, and the economic conditions that prevail in the larger states, a great European

war is fast becoming, if it has not already become, an utter impossibility.

A work somewhat similar has been published by the English author, Mr. Norman Angell, under the title of "The Great Illusion," and in it is advanced the well considered theory that in the event of a European war of the future, the nation which shows its superiority in military power, can succeed in crushing its opponent only by making such an effort as will cripple itself and render it *hors de combat* in the struggle of the Powers for prestige and position. Such, too, are the conditions of international trade, and so inextricably are the nations bound together in their commercial relations, that war in their midst would create confusion and spread disaster better *conceived* than realized.

The dictum of Fuller already quoted contains, in its assertion that "war . . . has never an eye" the implicit teaching of those writers whose quarrel with war rises from their conception of its brutality and the neglect it involves of the finer qualities of reason, mercy, sympathy and "good will to men."

One of the finest touches in Tolstoy's great novel, "War and Peace" is that given in the description of the departure of the Napoleonic army from Moscow, after the city had been destroyed by fire. But a short time before the signal was given for the march, the Russian prisoners in their wretchedness and misery had been receiving many small kindnesses and sympathetic help from their captors, but at the sound of the drums, the attitude of the French suddenly changed and kindliness was eclipsed by the ruthless martial spirit evoked by "that mysterious and unsympathetic power" manifested in "the exciting and deafening rattle of the drums which compels men against their wills to murder their kind."

It is a commonplace that between men of all nationalities, there is in varying degrees of strength, a certain common brotherly feeling,—such a feeling as led Russians and Japs during a truce in the Russo-Japanese war, to hob-nob in the trenches offering each other tobacco and other soldier com-

forts. But war begets war, and hatred begets hate, and although soldiers in the early part of a campaign may not be desirous of fighting and killing their nominal foes, yet suffering, loss, and injury develop later a spirit of real hostility and a desire for revenge.

War, then, as the ruthless destroyer of brotherly love between the nations, as a deadly blight on their real welfare, a "two edged sword" smiting both victor and vanquished, is an evil to be uncompromisingly shunned. Such is the attitude of those who, in theory at any rate, oppose war.

It should not be forgotten, however, that there are many reasonable and thoughtful men who do not concur in this opposition and who believe that recourse to armed force is a very admirable method of ending national quarrels. Perhaps the most lucid exposition of this view has been given by Mr. Harold F. Wyatt in an excellent article entitled "God's Test by War," which appeared in the *Nineteenth Century,* April 1911. Mr. Wyatt presumably has drunk deeply at the fountain of Nietzschean philosophy, the keynote of which is revolt against the whole Christian faith and morals. "Meekness is weakness; strength is triumphant," is the essence of Nietzsche's teaching and he calls upon those who have power, to use it in governing the weak so that by the dominant prosperity and consequent survival of the strong, the future race may be the better and more perfectly developed.

Applying this idea to communities we may conceive of the ideal state as the vigorous commonwealth whose citizens are courageous and self-reliant, yet self-sacrificing and patriotically devoted to the nation's development and progress.

Now Mr. Wyatt declares that God sees to it that the strong nations shall survive, and the weak and degenerate succumb; and that the Divine instrument to this end is war. By it those states whose citizens are virtuous, self-sacrificing, and capable of bearing hardship for the sake of fatherland, and which thus are endowed with a strong, healthy and determined fighting power, are enabled to defeat those peo-

ples which have forgotten how to fight, through the laxity of prosperity and a too long peace. He says:—

> The discovery that Christianity is incompatible with the military spirit is made only among decaying peoples. While a nation is still vigorous, while its population is expanding, while the blood in its veins is strong, then, on this head no scruple is felt. But when its energies begin to wither, when self-indulgence takes the place of sacrifice, when its sons and daughters become degenerate, then it is that a spurious and bastard humanitarianism, masquerading as religion, declares war to be an anachronism and a barbaric sin. . . . .
>
> Efficiency for war is God's test of a nation's soul. By that test it stands or by that test it falls.' This is the ethical content of competition. This is the determining factor of human history. This is the justification of war. . . . .
>
> If the dream of short sighted and superficial sentimentalists could be fulfilled—that is to say, if war could suddenly be rendered henceforth impossible upon earth (which is at present impracticable)—the machinery by which national corruption is punished and national virtue rewarded would be ungeared. The higher would cease to supersede the lower and the course of human evolution would suffer arrest.

These few quotations may serve to suggest the line of argument adopted by those who are at once in favour of war and opposed to the peace movement, and careful thought will lead to the conclusion that the force and cogency of that argument are by no means to be despised.

Indeed those in favour of the abolition of armaments should examine their ground most carefully and besides establishing their beliefs on the rock of principle should test, strengthen and confirm them through a plain consideration of the reasonable ideas and facts brought forward by their opponents. In so doing they will find themselves involved in a tremendous conflict; for the contest between the forces making for war and those for peace is being waged everywhere throughout the world.

This struggle has engaged on the one side all the influnces of self love prompting men to lght for their own hand, to assure their own positions, and to make their own fortune, without any thought for the well-being of their fel-

lows. In the national life such influences are represented in the spirit of "jingoism," of "land grabbing," and of empirebuilding for the sake of empire (*i. e.*, Babylon in the natural life).

On the other side, and confronting the proud and mighty hosts who respond to the bugle call of "might is right," is the tiny and infant force which meekly and unostentatiously entered the field with the first and second advents of the Lord Jesus Christ. Quietly and almost imperceptibly this force is extending its leavening influence among men, urging them not to bury their aims and aspirations in policies of self-aggrandizement and in selfish strife against their fellows for the sake of power and possessions; for it is not in the abundance of things that a man possesseth, nor in the magnitude of his power, that his true happiness lies.

This is the grand truth that our Lord so eloquently teaches through His life and death. A mere existence centered on material food and comforts He rejected in the temptations of the wilderness, and the delights of worldly power and empire He spurned when shown by the Devil from the mountain all the kingdoms of the world.

These same temptations are present, but less intensely, with the man of today. The participator in the great industrial strife of competition may easily slip into that attitude of indifference to the welfare and needs of others which finds its expression in the exclamation, "Am I my brother's keeper?" The business man is often so completely absorbed in the affairs of self-preservation and self-enrichment that he ignores altogether the loss and injury he may be inflicting on a less successful rival. In the animal world the principle of self-preservation, sometimes however subservient to that of propagation of the species, reigns, in general supreme; but in the good and truly human life the efforts of the individual to establish and develop himself are held in check and governed by the higher principles of justice, of devotion to the good of others, and of self-sacrifice, which have been granted to the world by Divine Revelation through the Word.

Inspired as it is by such Divine and eternal principles, the Peace Movement will at last surely conquer those seemingly all powerful influences which are pouring in from that lower world where the law of "the survival of the fittest" finds its fitting culmination in the hatred of Hell. This victory of Peace will involve the abolition of War as we know it now —the war of hate, of destruction, and of death. It will not, however, mean the elimination of that spirit of strife which, governed by Christian principle, is of value in the progress of the human race toward the future Golden Age of perfect manhood. The fashioning of the sword into the pruning hook will not necessarily prevent the husbandman from vieing with his neighbour in the production of good crops; but there will no longer be the desire to ruin another's harvest for one's own benefit.

There is the battle of friendly rivalry beside that of destructive hate, and in the competition of the future all will be successful when all have done their best; and the second, third, and last competitors will receive their reward as well as the victor.

But it may be objected that victory is robbed of its sweetness if the conquered does not appear to be worsted or to suffer loss. Let it be reflected, however, that the spice and delight of battle do not always and need not, lie in a malicious gloating over another's downfall; there is a keen exhiliration and inspiration in the very act of striving and attaining to the heights of superiority; and this exhiliration is not dampened, but heightened, by an after-battle friendly meeting with those who have shown less power and skill, or who arrive at the common goal less swiftly.

Much might be said of the immense value of struggling and striving against adverse circumstances. Some of the choicest flowers of art and literature have been produced by men whose chastened souls have been steeled to the grim fight against starvation and a hostile world. It was when Germany was ineffectually writhing under the feet of Bonaparte's troopers that its literature reached the heights of a noble and soaring optimism. When, however, the first

mighty efforts of the German people towards national power had culminated in the success of the Franco-Prussian war, the fountain of literary production sank down to a thick, dull stream of pessimism. The exciting and inspiring influence of need and struggle had been weakened, and the deathly torpor of a prosperous ease was descending upon the national life.

Nothing is worse, either for an individual or for a community, than a too complete prosperity in which the impulse to strife for noble aims and ambitions has been buried in the barren soil of peaceful indolence. "From the torpor of a foul tranquility," once exclaimed F. W. H. Myers, "deliver our souls to war;" and more beautifully, but hardly less strongly, R. L. Stevenson wrote,

> The spice of life is battle; the friendliest relations are still a kind of contest, and if we would not forego all that is valuable in our lot, we must continually face some other person, eye to eye, and wrestle a fall, whether in love or enmity. It is still by force of body or power of character or intellect that we attain to worthy pleasures. Men and women contend for each other in the lists of love, like rival mesmerists; and the active and adroit decide their challenge in the sports of the body; and the sedentary sit down to chess or conversation.

Our battling, however, should be healthy, free and life-giving, and no countenance shoud be given to the war of hatred, slavery, and death. Let us see in our antagonist not the hated enemy, the would-be destroyer of our life, but rather, the friend and neighbour, the fellow soldier in the self-same cause as our own. "He that wrestles with us," says Edmund Burke, "strengthens our nerves and sharpens our skill. Our antagonist is our helper." Recognition of this truth should and will eliminate from the future war-spirit all the evil and horror with which, through hatred, malice, and exclusive self-seeking, it has been invested in the past. That the idea of purification and reformation of strife is not a mere dream is evident from the progress that national arbitration projects are making, and from the growing influence of the Hague Peace Conference.

No longer, moreover, is military enterprise clothed in

the romance and glory of a former age. The people more and more are coming to regard war as a wasteful horror, as a detestable method of solving quarrels between nations who are brothers and sisters in the one great human family. As democracy grows in power it will gradually become impossible for great leaders, capitalists, and contractors for military materials to engender and foster brutal campaigns and unscrupulous territory-grabbing wars. Future differences and quarrels between nations will be settled in reason and justice by arbitration tribunals formed of the world's wisest and greatest; and the disputant peoples will fight each other through their representatives, by presenting their cases as favorably as in them lies, in the light of the principles of freedom and right. It is practically the same method which, in the case of the individual, has superseded the duel and the appeal to brute force. The law courts have taken the place of the misty, early morning glade, and the sharp tongues of lawyers instead of pistol or rapier fight for the honour and rights of the disputants. Why should not then, the international law court be the battle field of the nations?

Difficult, indeed, would it be for the reason of man to conceive an objection to the attractive prospects held out by the Peace Movement. It is very unsafe, however, for the human mind in all its frailty, but fancied strength, to attempt to establish any theories as principles of life until the appropriate doctrines have been carefully considered. How often has it happened that ideas which have seemed without blemish when beheld in the dim light of human rationality, are revealed as deeply stained with the dyes of falsity when examined in the strong, clear light of the spiritual sense of the Word! So may it be with the conclusions reached by this article after its review of current opinions on the subject of war. We will therefore consider the teaching of the following very pertinent and beautiful passage from Swedenborg's work on the "Divine Providence":—

It is not from the Divine Providence that wars exist, because they are united with murders, plunders, violence, cruelties, and

other enormous evils, which are diametrically against Christian charity: but still they cannot but be permitted, because the life's love of men, since the most ancient, who are understood by Adam and his wife, concerning whom above, n. 241, has become such that it wishes to rule over others, and at length over all, and wishes to possess the wealth of the world, and at length all: these two loves cannot be kept bound, since it is according to Divine Providence that it should be permitted to everyone to act from freedom according to reason, concerning which may be seen above, nn. 71 to 97; and because without permissions man cannot be led from evil by the Lord, thus cannot be reformed and saved; for unless evils were permitted to break out man would not see them, thus would not acknowledge them and so could not be led to resist them. (Divine Providence, n. 251.)

It should be observed that this paragraph is concerned with the explanation of the reasons for the existence of wars under the beneficient government of the Divine Providence. It does not give definite ethical teaching by which we may justify any particular theories on the present subject. Three obvious assumptions, however, lie embedded in the passage: first, that wars are evils; second, that they are, in general, the result of the unrestrained activity of the loves of rule and of possessions; third, that the Divine Providence has permitted them so that man, seeing them as evils, may learn to shun the sin which is their origin.

As it is said that wars "cannot but be permitted," and again, that the two loves which are their cause "cannot be kept bound" it is easy to argue that an agitation against war is wrong because it aims at applying healing ointment to a running sore which is relieving the body of dangerous humours.

If we advance carefully in the march of inferences we shall see that such an argument is both unsound and unwarrantable. For it does not follow that because the Divine Providence permits exterior evils so that interior root-evils may be combatted, man must not endeavour to subdue the exterior evils. From many parts of the writings of Swedenborg it may be clearly shown that man's duty is to shun all evils whenever and wherever recognized, and not to attempt to assist the Divine in His ordainment of permissions.

When the individual sees, through Divine Revelation, his sins in all their ugliness and horror he is called upon to turn from evils, not only of thought and will, but also of outward practice.

But there are many evils encountered in life by the New-Churchman, which seem utterly beyond his power to shun. He is forced by the very conditions of life in human society to support much injustice in our social and industrial systems.

Young men, in the first flush of their enthusiasm, confident in their power to attack and conquer every dragon of unrighteousness, burn with indignation at the sight of the seemingly unquestioned and overweening power of Mammon in the world. Only after years of bitter experience is the lesson learned that, although it is for us as instruments of Providence to reform the world, yet the work can proceed but slowly, and only by the adaptation of our efforts to the ordinary conditions of human life.

Tolstoy, indeed, attempted to break away from the world and to renounce utterly its customs. He would have us shun the evil of violence by "non-resistence" to those who would do us harm. If we see a robber about to kill a child we must not use violence and slay the miscreant even to save the child. "A true Christian," writes the great Russian in a letter, "will always prefer to be killed by a madman than to deprive him of his liberty;" for, as he says in another letter, "death in fulfilling the will of God is a blessing, while if I admit compromise I run the risk of acting quite contrary to the laws of Christ, which is worse than death."

The Tolstoian way, therefore, to combat the evil of war would be to offer no resistance to the aggression and injustice of other nations; to offer an example, even through suffering so that in time the conscience of the oppressor nation might be awakened and won over to peace.

Without entering into the lengthy discussion which the Tolstoian theories demand let it be sufficient here to treat the idea of non-resistance as utterly impracticable because not based upon the main principles of human nature. De-

fence of one's family and rights is one of the ineradicable elements at the root of human conduct, and it is a mere beating of the air to call upon men to commit individual and national suicide by allowing ruthless enemies to freely work their will.

But, while avoiding the vicious extreme of the vain and empty ideals of non-resistance let us not commit the common human fault of falling into the errors of the other extreme. It is often confidently declared that "Strong armaments are the best security for peace," but to act on such an idea is to create the atmosphere and to nourish the spirit best suited to produce the Dead-Sea fruit of national quarrels. The existence of instruments of destruction affords a plane for the influx of the evil uses connected with them.

The best course, then, to take in respect to this tremendous problem, is that of moderation,—of avoiding the evils of either extreme. We cannot in principle support war, since it is an evil; we cannot immediately abolish war, or dispense with it ourselves, on account of the elements in human nature which necessitate it as a permitted evil. It is possible, however, cherishing the ideals of peace, to wholeheartedly assist in every wise effort made to hasten the coming of that glorious time when the nations dwelling together in one great family may know no other strife but that of friendly rivalry and emulation in the arts of peace.

LEONARD CLAYTON.

THE PERMANENT AND THE TRANSIENT IN CHRISTIANITY. II.

The Permanent in Christian Institutions.

As we have seen in our first lecture, besides those things belonging to faith and doctrine which, in essence, are of the first importance in a religious system, there are other features necessary to a church's life and influence which are generally summed up in our relation "to the neighbor" and which include—according to the figure employed in the definition in the Writings—the "laws relating to a man's neighbor which form the body, and the ceremonial laws which form the dress." As these all regard the practical side of the religious life, both as regards the things which ought to be done toward God and to our neighbor and to the mode of doing them, they may be embraced under the term "the Institutional life of the Church," or that which pertains to the church's organization and worship. How essential these are to the maintenance of the doctrinal integrity of the church is stated in the same passage from which we have quoted:—

> For unless these last, the ceremonial laws, contained and preserved the former in their order (namely, the laws relating to God and to the neighbor) it would be as if the body were stripped naked and exposed to the summer heat and the winter's cold, or as if a temple were bared of its walls and roofs so as to expose the altar, pulpit, and other holy parts within to the violence of every storm and tempest. (True Christian Religion, n. 55.)

Speaking of the threefold laws of order, according to which all governments are established, the same paragraph says that "the laws of justice correspond to the head, the political laws to the body, and the economical laws to the dress, which therefore, like garments, may be changed at pleasure."

Adhering to the same figure, we may suppose that the ceremonial laws of the church, being analogous to the dress, may also be changed at pleasure. How widely, how generally, and with what infinite diversity the ceremonials of religion have been changed is manifest at a glance, not only into the past changes in religious customs and requirements, but into the multiplicity and variety of existing forms of worship.

And yet, despite this diversity, which would seem to be a necessary feature of these ceremonial laws, in order for them to fulfill the great function assigned them here in the doctrine, namely, of preserving, sheltering, and protecting the interior things of religion, there must be also a principle and law of permanency even in the outward forms of the church's organization and worship. If there is no such principle, nothing enduring in the church's institutions, from age to age, which has a claim to permanence, then why shall we not see at any time in public feeling or fancy the "temple bared of its walls and roofs, the altar, pulpit, and other holy parts within exposed to the violence of every storm and tempest"?

The modern tendency to secularism, shown not only in the indifference toward and contempt for the obligations of religions but in an actual campaign of education for the elimination of the church as an institution and of the ideas of a personal God and of a Divine revelation from our habits of thought, shows us plainly the kind of storm and tempest to which religion is exposed by the destruction of its institutes and ceremonials, whether by State law or by University teaching or social custom, and the need of our ascertaining in some way what is essential among these and what therefore, we may rightfully claim should and must be preserved if religion is to survive among men.

As to the absolute necessity of these ceremonials which we regard as the "essentials of worship," besides this affirmation of their need as defense we have also the very plain instruction, as follows:—

That man during his abode in the world ought not to omit the practice of external worship, for by this means internal things are excited and also the external is kept in a state of sanctity, so that internal things may flow in. Moreover, man is thus initiated into heavenly knowledges and prepared to receive heavenly things. He is gifted with states of sanctity, even though he be ignorant thereof, which states are preserved by the Lord for his use in eternal life; for in the other life all man's states of life return. (Arcana Coelestia, n. 1618.)

The whole subject we perceive to be one belonging strictly to the psychology of religion, especially to the æsthetic function or that of the senses and the imagination in relation to the interior processes of thought and states of feeling. The argument for the maintenance of the externals of the church, of its priesthood and ministry, its observances, its laws and ordinances, might be sufficiently urged upon *a priori* principles as a necessity grounded in the very nature of the human mind and its relations to the Divine and to heaven, just as the essential doctrines of faith, their validity and their indestructibleness, can also be maintained on theoretic ground, as based on the necessary laws of being and of order; yet, as, besides the theoretic presumption of the permanency of the great principles of Christian doctrine, we were enabled to cite the historic proofs of their permanency as deduced from the recorded experiences of the human race, so we may look with equal confidence for the grounding of the institutes of Christian organization and worship in the religious institutions of the past, even from the beginning, and their continuance until now, throughout all the intervening vicissitudes of time, race and conditions.

And thus, looking back for the historic origins of Christian worship and for those principles which may establish its claim to permanency in the future after all the myriad passing cults of human invention have had their day, we are confronted at once by the importance of the part which the memory has played in the development and the maintenance of religion among mankind—a psychological fact entirely in accord with the function which the doctrines have assigned to the ceremonials of religion, namely, as protecting

and preserving. In fact, we seem almost justified in saying that in the beginning of cultural or institutional religion, religion itself becomes reduced to an act of memory, and also that this sacred function of remembrance, with its ceremonial acts and expressions, becomes a kind of cutaneous covering like that of the skin to the body, without which the religious sentiment becomes diffused into the shapeless and ineffectual flux and reflux of emotion or opinion. This principle would seem to be abundantly confirmed by the comparative effect today of the so-called sacramental as opposed to the evangelical tendency in religion, the former being always conservative and constructive, the latter radical, critical, and destructive.

A knowlege of Swedenborg's doctrine of the memory and its function in man's spiritual body, as taught in the theological works, but also illustrated as to its physical side by the work on the Rational Psychology (*De Anima*), will throw a wonderful light upon this matter of the religious function of the memory and the vast part it plays in the religious development of the race. It is in Swedenborg that we meet with the wonderful doctrine of the memory as the begetter of time and space and the mother of man's individuality and the preserver of it to eternity. This it is which keeps a man's soul within his own boundaries and furnishes it with a "cutaneous covering" which, although "borrowed from the purest part of nature," still remains with man after his resurrection and prevents his losing his self-hood and becoming merged in a sea of soul-life. In this sense memory becomes the recordant, record-making, responsible Man. It is man's "book of life" out of which he will be judged at the last day, in which he is writing himself down in living characters every day. Kant has borrowed much in his doctrine of time and space from this wonderful limbus-body of the memory as the storehouse of sensations. Our modern Bergson has developed from it some interesting arguments for the doctrine of life as perpetual creation and influx; but nothing in any of these teachings approaches in simple majesty the significance in the very origins of religion of

that word "Remember!" How much of the life of nations today depends upon their memorials, their monuments of great men or great deeds! Of vast races and histories of the past what else remains today in many of them but here and there a single monument—a memorial in stone or tablet! Our individual lives, as the lives of nations, are little more than a series of memorials. And it is in these memorials as written in the great limbus of the spiritual body of our race that we find the beginnings of our religious institutions and worship.

The revelation of God unto Moses as the "I am that I am," is followed by the words: "This is my Name forever and my *memorial* unto all generations." (Exodus iii, 15.)

Of the institution of the Passover it is said:

> This day shall be to you for a memorial . . . . . And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt, and it is for a sign unto thee and for a memorial between thine eyes, that the Lord's law may be in thy mouth, for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year. (Exodus iii, 9.)

Of the ephod to be worn by the priest it is said:—"Thou shalt put the two stones upon the shoulders of the ephod for stones of memorial to the children of Israel; and Aaron shall bear their names before the Lord upon his two shoulders for a memorial." Likewise of the "sacrifices on the altar" and the "pure frankincense on the bread," that they shall be "for a memorial." So Jacob and Joshua set up the pillar of stones to be a memorial; and the Psalmist is speaking of the perpetual worship of the Lord when he says, "Thy name, O Lord, endureth forever and thy memorial, O Lord, throughout all generations." (Psalm cxxxv, 13.)

The bow set in the cloud is for a perpetual covenant of the Lord's mercy, a memorial also, for we read, "and the bow shall be in the cloud; and I will look upon it that I may *remember* the everlasting covenant between God and every living creature. (Genesis ix, 15.) And finally, are not all

the sacred Christian acts and tokens summed up in this simple command of the Lord at the Last Supper; "This do in *remembrance* of me"?

I have dwelt upon the prominence given to man's faculty of memory, as that faculty is especially consecrated to worship in order to enable us the better to see the historical nature of the institutions of the Christian church and its worship and thus to get at the principles which shall determine and insure their permanence.

To show that the great institutions of the church's worship are not things of a day's growth, things that may have had their use in the past but are now among the things that are forever passing away; to see that, as having their ground, like the essential things of doctrine, in the Word itself which endureth forever, these outward forms, these coverings and protections of the church's life must also have in them the elements of permanence even amid the variations which these ceremonials may undergo from time to time—for this we need only, as in our study of the essentials in doctrine, to go back to the institutions of religion as we find them in the Ancient Word and in the law given by Moses.

Perhaps the first of Christian institutions, historically considered, if not in vital importance, is that of the Sabbath —the keeping holy the Seventh Day. We may regard this as the first institution or act of remembrance, because it recalls that which is the beginning of our creation natural and spiritual; and in it is embraced the recognition of God our creator, and the entire process of our regeneration and our entering through the temptation-combats of earth into the final peace of heaven.

> *Remember* the Sabbath day to keep it holy: six days shalt thou labor and do all thy work,- but the seventh day is the Sabbath of the Lord thy God . . . . . For in six days the Lord made heaven and earth and all that in them is and rested on the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it. (Exodus xx.)

While the command to "remember" and to keep holy the Sabbath is instituted in the law of Sinai, *what* this Sabbath

remembers and recalls are all those deep experiences of man's spiritual life contained in that description of the six days of Creation which comes down from the Ancient Word. We see how comprehensive and how inherent this law of the Sabbath is in the religious life itself, its progress out of darkness into light, out of labor into rest. We cannot think of it as an external arbitrary imposition upon man but as something written in his nature by the Divine hand of his Maker. In this perpetual Sabbath commemoration is embraced also the meaning of those other sacred *sevens*—the "seven days" of the "unleavened bread" at the Passover, the seven weeks or Sabbath of weeks extending from the Passover to "Pentecost" (which latter feast is hence called the "feast of weeks"), or the holy seven days repeated seven times. There is a deep spiritual meaning, therefore, in that opening verse of the second chapter of Acts: "And when the day of Pentecost was fully come," meaning the completion of that holy Sabbath of weeks which was to prepare the Apostles for their reception of the Holy Spirit—the promise of the Father. When the church has learned more about the significance of numbers, especially of this holy number seven, and when in Christian experience the intense and fundamental reality of that record of regeneration in the first chapter of Genesis is proved to the life, then we shall see why it is that the Sabbath stands first among the memorials of the Lord in all generations and must be a permanent element in the Christian religion for all future time.

While the weekly recurring Sabbath must be regarded as the foremost of the memorials of religion, yet, as such, it embraces also the particulars. The Sabbath commemorates not only our creation, but also our redemption, and as this redemption is described in the leading forth of Israel out of the land of Egypt, therefore the entire decalogue is based upon this opening announcement: "I am the Lord thy God who hath brought thee forth out of the land of Egypt out of the house of bondage," and the law of the Sabbath, which in Exodus bases its observance on the Lord's creating in

six days heaven and earth and resting on the seventh, in Deuteronomy puts in place of the creative week the command to "Remember that thou wast a servant in the Land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

While there is thus embraced in the Sabbath the perpetual remembrance of both these events, our creation and our redemption, yet, to emphasize the latter, our deliverance from Egypt, the entire system of annual feasts or sacred memorials is made to cluster around the great central feast of the Passover, whose annual recurrence shall be "the beginning of months." When we see that this is all prophetic of the Lord's suffering and resurrection, and that it is at the Passover kept by the Lord with his Apostles that not only the Lord's Supper was instituted, but the whole redemptive work of the Lord was brought to its conclusion, then we see why the Christian Passover, or Easter, celebration becomes also an integral, and not an arbitrary or accidental, feature in Christian worship, and one that will endure unto all generations. Together with the Passover are associated in the law of Moses two other great annual feasts: I. That of the Sabbath of Weeks or Pentecost, already referred to. This is also called the "feast of first fruits," and in Christian observance signifies the first fruits of the Spirit in the descent of the Holy Spirit upon the Apostles on this feast-day, the fiftieth after Easter. It is now sometimes called in the Christian Calendar "Whit" or "White-Sunday," with reference to the brightness of the new illumination through the gift of the Holy Spirit.

The other great annual feast to be perpetually observed throughout all generations is that of Tabernacles, or the Ingathering at the end of the year. This command, while not so uniformly observed in Christian tradition as that of Easter and Pentecost, has yet always in the Christian Church been recognized in its spirit by the observance of stated thanksgiving days, or "Harvest Home" or "Dank-

fest" celebrations. But all these thanksgivings are included in that perpetual memorial and thanksgiving, the Holy Supper, the great Eucharist, which sums up in itself all the acts of Christian worship. It is interesting to notice that the law of the three great feasts—the Passover, the Pentecost and the Tabernacles or Thanksgiving—are put by the Writings on the same plane of obligation as to their observance, not only with one another but with the Sabbath itself. They are all equally holy, equally to be observed throughout all generations.

We now see what that permanent principle is which is embedded within what we may regard as the primary of Christian institutions—the memorials of the Lord, or the sacred times to be observed—namely, the perpetual recognition on man's part of the Lord (I) as his Creator and (II) as his Redeemer. When in the fullness of time the prophecy of the coming of the Messiah was fulfilled, then not only did the Passover become the great central Christian observance, associated as it is with the Holy Supper itself, but the birth of the Lord in the flesh became an essentially new day of joyful remembrance in the church, and one entitled to a place in the perpetual feasts because grounded in the prophecies of redemption contained throughout the Word. Likewise the New Jerusalem may institute her own new feasts, such a that of the "Nineteenth of June" and the "Feast of the Holy City," these being commemorative not of new things of transient interest, but of the fulfillment in time of those prophecies of the Word which have been from the beginning and now have reached their actual accomplishment in history and are therefore capable of being commemorated by suitable days and acts of remembrance.

But besides the times of these observances we have now to consider what were the observances or acts of remembrance themselves, and by whom performed, and finally, the places of their performance. These all are embraced in the institutions of the Church—the Public Worship, the Priesthood, the Temple. These are the features that stand out in majestic outline as the marks or monuments of the religion

of the human race from the time of the Ancient Word until now. The promise and assurance of their permanence must lie in the principle embodied in them through their institution in the Word.

This principle is the reciprocal one of Divine instruction on the part of God and of sacrifice or worship on the part of man. They reduce themselves to the two elementary principles of love and truth, or will and intellect, as making up the life of man.

On the one hand, as representing the will principle, is all that is embraced in the sacrificial worship of the church. The *sacrifice* means man's making holy or consecrating to the Lord that which is of his affection; whether this be in the offering of the fruits of the field or of the unblemished animal in the Jewish church, or the sacrifice of the humble and contrite heart of which the outer gift is the symbol,—in whatever form, even that of the costliest gifts to adorn the temple, the animals to be slain upon the altar, the first fruits of the harvest, "the fir tree, the bay tree, the pine tree, together," brought in to adorn the place of the Lord's dwelling; whether it be the more spiritual offering of thanksgiving, the singing of songs of praise and gratitude; nay, the great sacrifice, the Holy Eucharist of the Christian altar, where all that is holiest in our affections and faith is offered up to the Lord in return for the gift of the Bread and Wine of eternal life: all this is comprehended in the sacrificial function of the church, and is the ultimating and making holy of the church's affection to the Lord.

The function of the Priesthood of the church is to provide for and nourish this sacrificial life of the church. It is represented by Aaron and his sons and by the whole Levitical family tribe to which they belonged, as a people set apart, ordained, for this sacred office. (Numbers xvi, xvii, xviii.) Hence come our Christian ordinations and consecrations. The perpetual character of this sacrificial office, notwithstanding the perversion and corruption into which it may fall among men, is indicated by the prophecy of the Book of Malachi: "And He shall purify the Sons of Levi

and purge them as silver and gold that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old and as in former years." (Chapter iii, 3, 4.)

But besides the offering up on man's part of consecrated affections to the Lord there are also the cleansing offices of penitence and purification—the application of truth to the rectifying of life, which constitutes the intellectual side of religion and which in the church's worship is ultimated, both by the rites of cleansing, the washing and sprinkling and anointing, and by the hearing the Word and receiving and obeying the law in the daily life. All this is provided for in the church worship, not only by the outward rites of cleansing, but by the *prophetic* office by which the law is received and preached and urged upon men's hearing and obedience. Inmost in these two functions—those of the priest and the prophet—the pastor and the preacher—is the Lord himself, the giver of all good and of all truth, who is therefore called the great high Priest; and his two-fold Name, *Jesus Christ*, the Lord as to his saving Love, and his redeeming Truth, contains again these two fundamental elements of all worship—the good of love as nourishing, the truth of faith as cleansing.

How enduring these two outward ceremonials shall be,—the rites of sacrifice and the rites of cleansing,—we may see again not only from the doctrinal point of view, but from the history of religion, where these two classes of rites are universal. We are taught that animal sacrifices were not practiced in the beginning, although these offerings of animals—the chosen of the flock—became associated with only the highest and noblest of affections (as in the instance of the Pascal Lamb, the emblem of the perfect innocence of our Lord himself); but we know now that all that was included in the sacrifices in any form is summed up in the Christian Church, and for perpetual observance in Him who gives us his Body and his Blood, being His own Divine good and truth, and who ordains for us the bread and wine of the Holy Supper, to be eaten and drunk in remembrance

of Him. Instead of a new form of offering, here in our Christian sacrament we are going back to the pure and lofty worship of the Ancient Church; for do we not read in Genesis xiv, 18, that on Abram's return from the battle of the four kings with five: "Melchizedek King of Salem brought forth bread and wine; and he was priest of the most high God." And, based upon this historic incident is the prophecy of the Psalmist regarding the Lord: "Thou art a Priest forever after the Order of Melchizedek!" (Psalm cx, 4.)

It is a simple and bare statement of Swedenborg that in the two Christian Sacraments are embraced all that was contained in the ancient ordinances of the Israelitish church; all the various forms of sacrifices in the Sacrament of the Supper; all the various rites of cleansing in the sacrament of Baptism. We are to be careful to observe that these statements are inclusive, not exclusive, in form; that in saying that all the ancient sacrifices of the representative of a church "are abolished" Swedenborg does not mean their virtual discontinuance as spiritual elements of worship, but their being absorbed into and preserved in these two simplest and most universal symbols—the water of Baptism and the bread and wine of the Holy Supper. That the two Christian sacraments, do not lose in their power and importance in being thus retained out of all the ancient rites which were to pass away, may be seen from the remarkable words of Swedenborg regarding these sacraments—words which it is doubtful if the Church has as yet come to appreciate in their full meaning, or at least to prove its appreciation of, by its consequent practice. We read:—

> What true Christian does not acknowledge the sancitity of the two sacrements—Baptism and the Holy Supper? Yea, further, that they are the most holy institutions of worship in the Christian Church? But yet who has heretofore known in what their peculiar sanctity consists or whence it is derived? . . . . . But as true Christianity is now beginning to dawn and the Lord is now instituting a new church signified by the New Jesursalem in the Revelation in which God, the Father, the Son and the Holy Spirit are acknowledged as one because they are in one Person,

it has therefore pleased the Lord to reveal the spiritual sense of the Word, to the intent that this church may be admitted into the real use and benefit of the two sacraments, Baptism and the Holy Supper; which intent is fulfilled when the members of the church perceive with their spiritual eyes, that is, with their understanding, the sanctity concealed in it, and *apply it to themselves* by those means which the Lord has taught in his Word. (True Christian Religion, n. 99.)

If we have the courage to push aside the veil of protestant and so-called "evangelical" prejudice, we cannot fail to see here a summons to the church to return to a sacramental Christianity—that is, to a use of these two ultimate forms of correspondential worship in an intelligent, sincere, and practical manner, such as has never yet been pursued by the Christian church. For it must be noticed that it is not merely the spiritual understanding of the *doctrine* of Baptism and the Holy Supper, or of the correspondence of these elements, water, bread and wine, that is here urged upon the members of this, the New Church; but rather, the "use and benefit" of these sacraments as actual observances and the application of *it*, that is of this *use and benefit* to themselves. Perhaps the organized New Church has thus far failed to appreciate and accept the full meaning of this admonition. We are taught in the doctrine of Baptism, not only what the application of water means spiritually and ideally, but what it actually effects in setting apart in a distinct spiritual society and a distinct angelical association those who, whether as infants or adults, receive the sacrament, and their consequent protection from persecution and infestation from other spiritual associations; and we are warned against the danger and the confusion that arises from the neglect of the actual outward observance. When we reflect that Baptism includes really the entire confessional, intellectual and doctrinal culture of the mind and soul, as all embraced in the application of the truth to the forming of the character; and when we behold at the present time the wide and growing tendency to hold in contempt all creeds and all doctrinal requirements and doctrinal discriminations, even all the formal requirements of religion in church go-

ing, instruction, liturgical exercises and preaching, in favor of Nature worship and what is called a larger, freer, more liberal and spiritual Christianity; when especially we see the growing intermixture of Oriental and Mohammedan ideals and cults with the remnants of a disintegrating Christianity,—do we not see a practical fulfillment of just those results which Swedenborg describes as the effect of a neglect of Christian baptism? and can we wonder at the present confused conditions in Christian thought and practice, or at the slow external growth of our own body, so long as we think we can regard these sacramental foundations, external as they are, as of light practical importance?

And as regards the Holy Supper, if we are not content with a merely ideal or intellectual understanding of the spiritual meaning of the elements and of their being partaken of, but if we will heed humbly and solemnly what the doctrine of their "use and benefit" as given in the *True Christian Religion* and elsewhere, so plainly and unmistakably tells us; namely, as regards the practice of self-examination and actual repentance before coming to it; the actual presence of the Lord *in* it with all the benefits of His redemption in those who prepare themselves; the rsultant increased ability to resist temptation and so to put away evils of life; we shall then surely be able to form a new gauge of man's ability to overcome inordinate lusts and to adopt the heavenly standard rather than the insane standards of the unregenerate natural man as to the true and orderly human living. By the side of these assurances, in the doctrines, of the actual effects of these two sacraments in conserving, by the principle of "power in ultimates" of the spiritual life of the church and so of the world, we may be better enabled to account for the actual laxity of Christian principle in belief and in conduct in the world at large, and for the spiritual inefficiency and lack of joyous single-minded consecration and growth in our own body.

We have thus glanced at the fundamental institutions of the Christian Religion, namely, the Sabbath and other

solemn memorials, the priestly and prophetic offices and the corresponding functions of sacrifice, worship and purification through instruction and discipline. We have seen not only how ancient is their origin, forming the very outward body of religion itself, but how essential is their proper maintenance to the continuance of a church among mankind, as that agency by which is preserved "the Divine among the people." For these, by their very external nature, are the ultimate things upon which the internal things of religion rest and through which they act; and "if the foundations be removed what shall the righteous do?"

As completing this survey, however, there remains the consideration which would require an additional paper on the most ultimate of all religious institutions, the sacred *places* of worship, which may be summed up under the great Biblical symbols of the Tabernacle and Temple; and in perfect analogy with these, the several offices of the Priesthood and their order; and finally the various features of the religious service itself—the music, the reading of the Word, the prayers and thanksgivings and the various forms of preaching and instructions, all of which come under the general head of the Church's Liturgy. Variable and adaptable as these always are and ought to be, there must be in them some underlying principle grounded in the Word itself to vouch for their spiritual validity and usefulness, and to insure their permanence. But for the proper consideration of these subjects one or more additional papers would be required.

FRANK SEWALL.

JAMES GLEN: NEW-CHURCH PIONEER AND HERMIT.

Robert Hindmarsh, becoming acquainted with the doctrines of the New Church in the early days of the year 1782, soon "began to search out other readers of the same Writings in London, in order to form a Society for the purpose of spreading the knowledge of the great truths contained in them." These and other citations immediately following are from his "Rise and Progress of the New Jerusalem Church in England, America, and other parts," edited by the Rev. Edward Madeley, and published in 1861, pp. 11-17. This book is hereinafter referred to as "R. and P."

In the following year, 1783, Hindmarsh invited the receivers whom he had found "to hold regular meetings for reading and conversation, at my house in Clerkenwell Close." Commencing with "two or three," Robert Hindmarsh, Peter Provo, and William Bonington, the membership was, later, increased to four by the addition of John Augustus Tulk. "These meetings were continued every Sunday morning, till it was thought expedient to endeavor to make them more public." Then "all the friends and the readers of the Writings in London, of whom we had any certain information" were invited to meet "at the London Coffee House on Ludgate Hill . . . at 5 o'clock on Thursday Evening the 5th of December 1783." This action served only to increase the little band by one, William Spence and the group of five, "finding that no private room could be allotted to our party, and that it would be inconvenient to transact our business in any of the open boxes of the Coffee Room . . . immediately adjourned to the Queen's Arms Tavern . . . . . on the south side of St. Paul's Church Yard, where we had a room to ourselves,

and drank tea together." Had they been a little less expeditious in their movements, their number would have grown to six by the inclusion of Henry Peckitt, who failed not only to arrive punctually, but also to ascertain where they had gone.

"At this first public meeting . . . . . after our mutual congratulations, and the reading of some letters from absent individuals . . . we began to consult on the best means of making known the new doctrines and enlarging our Society . . . In the course of the following week we engaged Chambers in the Inner Temple, near Fleet Street; and to make our next meeting more public, we caused an advertisement to be inserted in some of the newspapers." For the purpose of presenting the readers of the present article with a copy of this advertisement—probably the first of its kind to appear in this world!—the contemporary newspaper-files at the British Museum have been ransacked, on behalf of the undersigned, by a professional expert, but without success. "This advertisement," the chronicler continues, "was immediately noticed by Mr. James Glen, a Scotch gentleman about to settle at Demerara, in South America." He is described in a footnote furnished by Hindmarsh's Editor as "the first avowed advocate of the heavenly doctrines of the New Church in America," an honorable title which may, surely, be held fully to justify the use of a few pages in the NEW-CHURCH REVIEW for the preservation of some biographical materials concerning him. The present compiler is not possessed of the requisite critical faculty, nor the desirable literary skill, to weave these materials into an adequate memoir; he proffers them only as some *Memoires pour servir* to that end, and furnishes in each case specific guidance to the sources of his information.

Of James Glen's parents and other "forebears," no particulars appear to be now available. He was educated at the Grammar School of Glasgow, an institution dating back to the fifteenth century, which was renamed "the High School" in 1834, and absorbed into the scheme of the Glasgow School Board in 1872. From a history of this school, by James

Cleland, LL.D., published in 1825, and republished, with a memoir of the author by J. Cleland Burns, in 1878, many interesting particulars may be gleaned: e. g., that of four masters "to whose care the school was consigned" in or about the year 1830, one was John C. Rowlatt. This must surely have been the reverend gentleman of that name, the span of whose life is dated by the Rev. James Hyde in his "Swedenborg Bibliography" as "1805-1862," and who supervised the translation of that author's "On the Athanasian Creed" published by the Swedenborg Society in 1856, and translated the edition of the "Doctrine of the Sacred Scripture" published by Hodson and Son in 1863.

"From an early period, it has been the practice of those who were educated in the Grammar School of this City," writes Dr. Cleland, aforesaid, "to sup or dine together on 10th October, the anniversary of the day they entered the Grammar School. The first meeting is generally held within three or four years after the course is finished. . . . . The following short account of one of the earliest [of these Class Meetings] will give a tolerable idea of the whole. Mr. Holmes commenced a Class in 1762, with 107 boys. The first Class Meeting was in 1769, and a number of the Members continued to meet regularly for fifty years. . . . . Among the original correspondence which the Class has retained in their Safe Box . . . . . there are some curious letters; amongst others, one from Mr. James Glen, dated Rio, South America, 21st September 1802. This letter is highly descriptive of the impression which early events make on youthful minds. This gentleman went to Rio in 1771, and for more than 30 years had neither seen nor heard of any of his class-fellows; he expresses great desire to know who are dead, and if particular class-fellows, with whom he was more intimate, be still alive. After desiring to know the names of the five or six most influential men in Glasgow, he informs his correspondent (Mr. William Aitken), what he is himself: 'I am,' says he, 'a Merchant by profession; in politics, I am for peace, hating the very name of war; in religion, I have professed the tenets

of Emanuel Swedenborg for 21 years, and will be glad to hear if there be any of that persuasion in Glasgow, and would most earnestly recommend the works of that great man to your particular attention and candid perusal.' "

Diligent search has recently been made for the original manuscript of this letter,—which was, obviously, in safe keeping when the foregoing account was written, in 1825,—but without success. Every possible enquiry has also been made concerning the Grammar School Registers, but, if any were kept at the time, they are not now in existence. One important outcome of the enquiry, however, has been the receipt of information, from the present courteous Registrar of the University of Glasgow, that James Glen was "a student in the Latin Class of this University (under Professor George Muirhead) in 1766, his matriculation entry being as follows: 'Jacobus Glen filius natu maximus quondam Jacobi in Urbe Glasguae.' " Supplementing his discovery and communication of this formal entry, the Registrar, Mr. Addison, has kindly looked up every record, manuscript and printed, of University men of the time, but can find nothing else about Glen. It is, therefore, now impossible to say whether he went through a curriculum at the University, or not. Mr. Addison states that it was a common practice for Grammar School boys of the time to matriculate at the University, and then, having inscribed their names on its roll, to go into business.

From the autobiographical letter partially cited above, and from the results of other enquiries already (or to be) noted, the life-story of James Glen—son of an earlier James Glen whose earthly life had ended before 1766—until he had attained his majority, may be outlined thus: born in, or about, the year 1750, he entered the Grammar School on October 10th 1762, matriculated at the University in 1766, attended the inaugural meeting of his Class on October 10th 1769, and went to Rio in 1771. That the place last-named cannot be the city now usually so, briefly, styled—but more fully and correctly entitled "Rio de Janeiro"—must appear from the fact that Glen's recorded travels never

took him much further South than the river (? Rio) Demerara, i. e. upwards of 2000 miles to the north from the Brazilian capital city. Recurring to Glen's statement that he was "a Merchant by profession," it may be noted—"without prejudice" to the fact that a totally different person but of the same name may be thus indicated—that in a list of "Accounts in the Ship Bank" of Glasgow occurs the name of "James Glen, Merchant" as having a sum of £200 to his credit in the books in 1789.

It may conduce to clearer understanding of some references in the following narrative, if the reader is reminded at this point of some of the salient facts in the history of the country wherein James Glen spent his adult life. It has been epitomized thus: "Of the three colonies, British, Dutch, and French Guiana, which constitute the only European possessions on the vast continent of South America, the British is the most westerly, and lies between Venezuela and Dutch Guiana, with its southern borders touching Brazil. The frontier extends inland from the Atlantic seaboard some 540 miles on the west of the colony and 300 miles on the eastern side. . . . . The coast was sighted by Columbus in 1498, and two years later by Pincon, but no Spanish voyager seems to have landed on what is now British Guiana. . . . The Dutch attempted to settle on the Pomeroon as early as in 1580. In 1650 the governor of Barbados founded a British colony on the Surinam river, and, it is a curious historical fact, that in 1667, after the war between England and the Netherlands, this little colony of Surinam was exchanged for what is now New York. A few white settlers and slaves were living in Guiana at the commencement of the next century, but it was not until 1740, when, at the instigation of Governor Gravesande, the river Essequibo was opened to all nations, and free land and freedom from taxes for ten years offered, that any considerable increase in the number of white residents took place. In 1781 [i. e. ten years after James Glen's arrival] the country was again captured by the British, who, during a brief occupation, chose a site for a new town near the mouth of the

Demerara. This settlement, after being held by the French and Dutch successively, the latter giving it the name of Stabroeck, reverted to the British, and took the name of Georgetown in 1812. Thereafter the colony has grown and prospered in spite of a slight set back due to economic disturbance in the liberation of the slaves in 1834."

The attention of the present compiler has lately been drawn to several contemporary narratives which, he believes, are, practically, unknown by New-Church readers. The most important of these narratives describe visits to James Glen paid by each of two Englishmen, the one a soldier and a Churchman, the other a missionary and a Dissenter. These two stories shall now be presented without note or comment other than the supply, within brackets, of several dates and the correction of others, with a very few, irrepressible, interjections! ! !

The first of the two visitors was Captain Thomas St. Clair, whose account of his visit, paid on April 15th 1808, appeared in the second of two volumes published by him in 1834 (pp. 150-203)—he having in the meantime attained to a higher military rank—as "A Soldier's Recollections of the West Indies. By Lieut. Col. St. Clair." The story is here presented in its author's own words, but, necessarily, abbreviated by the carefully indicated omission of some matters, irrelevant, redundant, or relatively unimportant. It may be noted, in passing, that the *New Jerusalem Magazine* for October 1834, refers to, and cites from, the book as "lately received at the Athenæum in this city," where it still remains at the service of twentieth century Bostonians! But the title-page seems to vary somewhat from that transcribed above.*

"Tranquility being again restored to this agitated colony,

*The title-page of this copy, and of one now in the Royal Agricultural and Commercial Society's Library at Georgetown, Demerara, runs thus: "A Residence in the West Indies and America, with a narrative of the expedition to the Island of Walcheren, by Thomas Staunton St. Clair, Lieut. Colonel, Unattached. . . London: Richard Bentley. . . 1834." The variation from that briefly cited above suggests that a special title-page was supplied to copies intended for sale in North and South America.

the Colonel [Nicholson] determined upon going up the Demerara river, in order to visit his old and esteemed friend Mr. Edmonstone, who was residing on his wood-cutting estate up the Mibiri creek. . . . Accordingly . . . we embarked . . . and running up to plantation Rome, above the town, we here crossed the river to Diamond Point, on the left bank, up which we kept. . . . Next morning, at day-light, we were in our boat, pulling up to Comana Creek, at the mouth of which lies another island. Towards evening we left the Comana Creek, and struck off to the right into the Mibiri.. This creek was much narrower, being not more than fifteen, and in some places, ten, feet across. . . . . The report of the gun just fired was echoed from bank to bank up this tranquil scene before us, when I observed the bent figure of a man rising out of the rushes a long way ahead of us. On gaining the shore he, . . . with the assistance of a stick, walked slowly up a high bank, which had been cleared of its trees. The Colonel, coming out of the tent of his boat, under which he had been sitting, informed me that it was that extraordinary man Old Glen, of whom I had heard him speak; and, on approaching nearer to him, called out, 'How are you Mr. Glen? I hope you are well'; on which the old man, turning round, after a few moments' hesitation, looking to ascertain who we were, answered in a feeble voice, 'Ah Colonel! I am glad to see you again—'tis a long time since you have been here.' . . . . . After a few more questions concerning Mr. Edmonstone, the old man soon disappeared from our sight. . . . .

"After dinner Colonel Nicholson begged our host [Mr. Edmonstone] to repeat to me the history of old Glen, 'which,' said he, 'you can relate so much better than I can, that I have hardly said a word on the subject to my young companion.' Our host smiled and thus began:—'This old man, whom you have just seen in such misery, is a native of Glasgow, in Scotland, and came out to this colony many years ago [in 1771, as above stated] as mate in a merchant ship. He was then a stout young man, not more than [up-

wards of] twenty years of age, and full of enterprise and speculation. The novelty and beauty of the New World delighted him, and the lovely scenes of Nature in this country bent his mind on settling among them. He visited most of the plantations which then existed, and, gaining knowledge in a small way from his observations and questions, he at length determined to apply to the principal owner of this colony—for at that time no Governor was appointed from Holland—and a good tract of land was allotted for him. . . . . In seven years [i. e. 1778] he was seated on his own plantation, in the midst of fine crops, which filled his pockets with money, and with Negroes enough to work the property. At the end of twenty years [say 1701] he was considered a man well to do in the world. About this period [Glen himself, it will be noted below, dates the following occurrence ten years earlier, viz. in August 1781] on his going on board a Dutch ship lying in the river, he found in the captain's cabin, a work on religion, written by the celebrated religious visionary, named Swedenborg, which he pressed the captain to give him, and was much rejoiced on being permitted to take it on shore with him. This book was the downfall of poor Glen's prosperity, and the cause of all his miseries. His mind never having been strengthened by a sound education [? ? ?], it is not surprising that a man like Swedenborg should so easily upset it.

"'The transmigration of the soul was the subject of that book ["De coelo et de Inferno. Londini 1758,"—see R. and P., p. 17] The author insists not only that it never dies, but that it never quits this earth: for that, after the death of our bodies, our souls enter into other animals, birds, or insects, according to the inclinations which we have followed, as human beings. Thus a timid person will become a hare; a gormandiser a vulture; a lecherous man an ass; a cruel one a beast of prey; and so on [! ! !].

"'Who but a madman could listen to such absurdities as these, and become a follower of Swedenborg's doctrines! Old Glen was now so much taken up with the study of these

three thick volumes [one volume quarto] that his estate went to ruin; each year his plantation yielded less and less. . . . Many of his intimate friends, and among these myself for one, pointed out his folly and the inevitable ruin of all his prospects, which he was fast bringing on himself, but to no effect; for in Swedenborg were all his hopes, and in him only he trusted.

" 'In this state of his affairs, a ship [partly?] loaded with Swedenborg's works arrived, consigned to him from Holland: these he had ordered, being determined to spread the light of his doctrine over the face of South America, never recollecting that its inhabitants could neither read nor understand Dutch. [The idea that these books, coming from Holland, must necessarily be *in Dutch,* is at once amazing and amusing!]. The captain, after the delivery of his cargo, waited on Mr. Glen for his clearance, and informed him that the booksellers in Holland were anxious for their money. The estate by this time produced nothing but weeds: the captain was under the necessity of calling him before the court; and his property was condemned to be sold in order to liquidate this debt.

" 'The poor man, now reduced to extreme misery, became an inhabitant of Stabroek, where he held many public meetings among the Negroes and lower classes of Europeans, preaching to them the beauties of Swedenborg and advising them all to adopt his tenets. His friends still tried to bring him back to the path of reason; but, finding their attempts useless, quite gave him up; and at length, without sixpence in the world, he was reduced to beggary. Finding his way up the sea coast to Berbice, through the charity of the planters, he offered himself and was accepted by the Dutch commandant in Fort St. Andrews, to serve as a private in the colonial troops, and continued here, doing duty, and preaching on his favourite topic to the Dutch garrison. . . . . The officer . . . on going his rounds . . . . found Glen fast asleep in his sentry-box. A court-martial was the consequence and the delinquent was sentenced to . . . the usual military punish-

ment [commonly called "running the gauntlet"] . . . . the commanding officer, addressing himself to Glen, said that, in consideration of his age, and the situation he had once been in, he would not put so severe a sentence into execution, but, instead of flogging him, he would dismiss him the service. Glen replied "Sir, I am ashamed of myself for what I have done, and I intreat you to let me receive the punishment due to such a crime, as an example to my comrades." All that the commandant could urge was incapable of altering his determination, and the whole parade was astonished to see him strip off his upper garments with the greatest alacrity, and walk down between the ranks, where he even stopped and chid two or three of his companions for striking him so lightly. . . . . Sometime afterwards I met him in Stabroek, on his return to this colony, and enquired how he was and what he intended doing. I told him I had a property up the Camona creek, buried in the forests, and pressed him to take up his residence on it. "I will go up to your property," he replied, "and live in the woods under your protection, but not in your house."

" 'Accordingly, I brought him up hither, about fifteen years ago [i. e., 1793]. He chose a spot nearly three miles from this house, in the forest, where he built himself a small hut, thatched in the Indian manner with palm-leaves. A hard-wood plank is his bed, and an old Bible his pillow. Here he has ever since resided, it being his daily practice, as soon as the morning shines on the savannah below, to walk down into the water; after washing himself, he kneels and says his prayers; and, as the sun sets, he again performs the same duty to his God. I have in vain employed all my arguments with him to use clothing, but his answer always is, "The Indians go naked, why should not I?" and it has taken me months even to make him put on a shirt, which you saw him in today.

" 'He is certainly a most extraordinary character, with a fund of intellectual sense and human kindness in his composition. He is perfectly acquainted with the nature and

properties of the different plants, so much so indeed that there is scarcely a complaint to which the Indians are subject that he does not cure. They all flock to him with their patients: his fame is spread far among these forests, and individuals of distant tribes have been brought to him for his remedies. You must go tomorrow morning, Colonel, to see him; he will assuredly expect you, and you know as well as myself that he does not like disappointment.' Then, turning to me, Mr. Edmonstone continued: 'He will also be glad to see you. He will not fail to touch on his dear Swedenborg, but take care how you answer him. You will soon see through his madness, but be not alarmed, for he is quite harmless and would not injure even a mouse.'

"Next morning the 16th of April [1808] I was up before the sun appeared above the horizon. . . . I perceived old Glen. . . . I kept myself concealed behind the trees to observe him. On arriving at the edge of the savannah, he laid down his staff . . . and then, turning to the sun which just peeped over the trees in all its glory, he clasped his hands in the attitude of prayer, in which he remained for a quarter of an hour, when, rising, . . . he again hobbled up the banks and was soon lost to my sight. I stood gazing after him for some time till the bush hid him from my view. A tear dropped from my eye as I considered the forlorn state of this old man, which seemed to say, 'What is this world to me?' . . . . .

"Mr. Edmonstone, after breakfast, reminded us of our intended visit to old Glen. . . . . Taking my gun on my shoulder, off I started. . . . The track turned to the left and, following it for some time I arrived at a beautiful rising ground, covered with all sorts of forest trees. About half way up it, I observed a miserable hut, which I concluded must be the one I was in search of. As I came nearer to it, I found it open on all sides, covered only by the thatch; I soon discovered the hard plank and Bible, but no Glen was to be seen; and I had time to examine his dwelling.

[Inserted between this and the next page (194, 195) is an engraving described as "Old Glen's Hut near Mibiri,"

depicting the building and its surrounding scenery, with the figure of the "hermit" in the foreground. This fancy sketch is the only attempt at a pictorial portrait of Glen known by his present biographer. But to resume Captain St. Clair's narrative.]

"Seating myself on the hard plank, I observed two or three calabashes lying on the floor: a black earthen pot used by the Indians was on the outside, with a few smoking sticks under it, and two or three Indian necklaces hung from a beam overhead. There was not another article, that I could see, in this dwelling. O that some of our youths, sick of the profusion and luxury in which they have been brought up in England, could be transported for one year to this old man's habitation in South America!

"I took the Bible on my knee and found that it naturally opened at Proverbs; and, looking, saw in the 13th chapter the following verses: verse 7th, 'There is that maketh himself rich, yet hath nothing. There is that maketh himself poor, yet hath great riches': and verse 11th, 'Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall increase.' This page had been well thumbed by the old man. . . . . Presently I beheld the old man close at hand. I rose, and, observing me, 'Well, sir'; said he, 'I am glad to see you and feel obliged for this visit.' . . . . I now had a favorable opportunity for examining this withered old man. His nose was aquiline, his eyes gray, and sunk in his head; his hair white and long; his beard short and grey.

"He seated himself by my side, and, after enquiring my name, shook me by the hand. 'Ah! you are from Scotland,' he exclaimed. I replied in the affirmative. 'It is a country dear to me,' he answered, 'but I shall never behold it again. It is now sixty [? forty] years since I left it, and all my friends must be dead and gone.' He soon directed the conversation to his favorite theme, and asked me if I had ever read the works of Swedenborg. On my answering that I had not, he ejaculated 'May the Lord forgive you for your ignorance! Read them,' said he, 'my boy; from them alone

you will learn the true path to walk in. He was a wonderful man, a man of God, sent to enlighten us poor mortals on this miserable earth. Read, read,' said he, 'and your eyes will be opened!'

"With some trouble I changed the subject of his conversation, and, by my repeated questions, kept him from reverting to that which was uppermost in his mind. He assured me that the Indians were the most harmless and innocent race of people on the face of the earth; that they frequently came to ask his advice for sprains, bruises and sores, all of which he cured; and that they generally returned with presents. 'Here is one,' said he, taking down a necklace of tigers' teeth, 'which was brought to me last week by a young chieftain, a bold and successful hunter, whom I cured of a dreadful laceration of the thigh' . . . . . Putting it round my neck the old man said 'Keep it in remembrance of me, and, when you return to Scotland, tell them Glen gave it to you.' I promised to do so; and seeing that the sun had gained its height, I recollected the injunction of Mr. Edmonstone, and rising, said that I must leave him. 'God bless you,' said he, 'young man! I have been delighted in talking to you—My soul will soon be in the shape of one of those beautiful birds—Read Swedenborg and be happy!' . . . I left the old man in silent astonishment, wondering how a European, upwards of eighty [? less than sixty] years of age, could exist in such a situation; and, by his direction, took another path, which led me much sooner to Mr. Edmonstone's settlement."

Glen's second visitor was the Rev. John Wray, entitled by his biographer ("The Life and Labours of John Wray," . . . . by Thomas Rain. London, 1892. pp. 25-7, 34, 94-5) the "Pioneer Missionary in British Guiana," who duly noted in his journal, "Arrived in Demerara, 6th February, 1808." He had been sent by the London Missionary Society, in response to a request preferred by a Dutch colonist, Hermanus Hilbertus Post, proprietor of an estate styled "Le Resouvenir," situated "some eight miles [south] from [George-] town and one mile from the shore of the

Atlantic; about as healthy a position as there was in that unhealthy region. "Five years later," continues his biographer, "on the 15th [March 1813] Mr. Wray had a long cherished wish gratified in being able to visit an eccentric character, of whom he had heard soon after first arriving in Demerara, and how natural the wish of a pioneer in Christian missions to see such a recluse will appear from the account given to his call."

"Old Mr. Glen is designated the 'Swedenborgian Hermit.' Many years before he had lived at the back of Le Resouvenir, and he and Mr. Post had been very great friends. He then went up the river for several years, living in a hut on little else than salt fish and plantains. . . . . Now he was living at the back of an estate neighbouring to Le Resouvenir. He employed himself in reading Swedenborg's works and the Bible, and of drawing pictures of the Indians, their houses, &c. Governor Nicholson had shewn Mr. Wray a great number of these drawings, which the Hermit had sent his Excellency as presents [where are those pictures now?], and strongly recommended the missionary to pay him a visit, with the forewarning, however, that he did not like clergymen, and would not generally speak with people who did not understand Latin and Greek [! ! !]. A few days preceding Mr. Wray's visit to him, he had sent to borrow the memoir of Mr. Post, [he died April 29th, 1809] which copy, returned with marginal remarks, penned in English, Latin, Greek, and Hebrew, is before us as we write [but where is it now?].

"The missionary found him at the door of his hut, dressed in a check shirt and an old pair of stockings. 'We sat down,' says the visitor, 'in the shade, under a large silk-cotton tree, and conversed some time on religious subjects. Saying he was much pleased with the missionary and Bible Reports I had sent him, he told me to read the Bible by Swedenborg's works. After some conversation he said, 'Do you read Greek?' 'A little, sir,' I replied, 'but only the New Testament.' He said, 'I read that only.' 'Have you got a Greek Testament?' 'Yes, sir; I have got three.' 'Do you read

Hebrew?' 'Yes, a little, sir.' 'Have you a Hebrew Bible?' 'Yes, sir.' I was now qualified to enter his hut. He made me a present of a very beautiful Hebrew Psalter, to read Hebrew with him. Possessing Parkhurst's Greek Lexicon, he requested me to lend him the Hebrew one, which he had not seen, and also Campbell's translation of the New Testament. This eccentric character understood Latin, Greek and Hebrew, English, French, Dutch and German, and was familiar with Divinity, Law, Physic, and other subjects. He had an extensive acquaintance with the Indians.

"After a pleasant morning with him, a pressing invitation to visit him again, and the loan of Michælis on the New Testament, Mr. Wray went home to send him the books he desired"; but no further reference to James Glen has rewarded a fairly close examination of his second visitor's life-story.

A later traveller in the same region, whose fame as a naturalist has extended throughout the intervening century to the present day, Charles Waterton, in the account of four journeys made by him, respectively, in 1812, 1816, 1820 and 1824 ("Wanderings in South America," London, 1825) seems to refer to James Glen, thus (pp. 18, 19): "In the month of April 1812 I left the town of Stabroeck to travel through the wilds of Demerara and Essequibo, a part of *ci-devant* Dutch Guiana, in South America. . . . . [pp. 35, 36]. On the second day after leaving this settlement [elsewhere, by the same traveller, named and described as 'Macoushia, inhabited by a tribe of people called Macoushi Indians; uncommonly dexterous in the use of the blow-pipe, and famous for their skill in preparing the deadly vegetable poison commonly called Wourali'] in passing along the Indians show you a place where once a white man lived. His retiring so far from those of his own colour and acquaintance seemed to carry something extraordinary along with it and raised a desire to know what could have induced him to do so. It seemed that he had been unsuccessful and that his creditors had treated him with as little mercy as the strong generally show to the weak. See-

ing his endeavours daily frustrated, and his best intentions of no avail, and fearing that when they had taken all he had, they would probably take his liberty too, he thought the world would not be hard-hearted enough to condemn him for retiring from the evils which pressed so heavily upon him, and which he had done all that an honest man could do to ward off. He left his creditors to talk of him as they thought fit, and bidding adieu for ever to the place in which he had once seen better times, he penetrated thus far into these remote and gloomy wilds and ended his days here. . . . . [p. 38] The day after passing the place where the white man lived, you see a creek on the left hand and shortly after the path to the open country."

It will have been noticed that Waterton does not mention —possibly did not know—Glen's name; but the description tallies in almost every other respect, save that the naturalist writes as in 1812 of Glen's having already "ended his days," whereas he did not leave this earth until September 9th, 1814. Waterton writes later (p. 79) "of his worthy friend, Mr. Edmonstone, in Mibiri creek, which falls into the Demerara." In the course of his third journey, Waterton visited "the former habitation of my worthy Mr. Edmonstone in Mibiri creek," who had in the meantime passed out of this world. His name also recurs in the narrative of the naturalist's fourth journey. Several similar references occur in "Some Account of the Writer . . . by himself," prefixed to his "Essays on Natural History," published in 1838. One of these paragraphs commences "In 1829, I became the happiest man in the world," but does not name his bride. It mentions, however, his early widowerhood and his "fine little boy," proceeding to name his aunts as "Miss Edmonstone and Miss Helen Edmonstone." It would appear from this that Charles Waterton became Charles Edmonstone's son-in-law; and remembering the former's staunch adherence to the religion of his family, it seems probable that both men were Roman Catholics. As a graphic description of the country and its *flora and fauna,* Waterton's narrative may be regarded as unsurpassable.

That Glen was looked upon by his neighbours as an object of public interest will have appeared from each of the foregoing narratives, a circumstance which justifies the belief that he must have been mentioned in other books treating upon the history of Demerara towards the close of the eighteenth century and at the opening of the nineteenth. The truth of this assumption may be vindicated by one example. It occurs in the second volume of the "History of British Guiana," by James Rodway, F. L. S.; but beyond specifying the name of Glen's last place of abode as "Warrow's place, the wood-cutting establishment of Charles Edmonstone on the Mibiri Creek, Demerara River," it adds nothing to that gentleman's narrative given above. By way of assessing Glen's "success" in his endeavours "to teach the Indians something of his Mystic religion," Mr. Rodway advises his readers "(see White's life of Sweedenburg (sic))" [Second Edition, 1868, p. 700], and concludes his story thus: "Before his death old Glen managed to secure a few Converts who established a little branch of the New Jerusalem Church in Demerara which lasted about thirty or forty years and became extinct,"—whereof more anon. Mr. Rodway has written several volumes descriptive of these regions, the latest of which "Guiana, British, Dutch, and French," has appeared within the present year.

Turning now from the records of those who, though friends or acquaintances of Glen's, entirely failed to sympathize with his religious aspirations, the reader is invited to consider a series of citations from, or references to, New-Church literature concerning this early "receiver." Guidance to this has been largely gained from the Rev. C. T. Odhner's "Annals of the New Church," 1904, a service hereby gratefully acknowledged. Mr. Odhner has, himself, utilized some of these references in the preparation of a biographical notice of Glen, which appears in *New-Church Life,* Vol. XV, 1895, pp. 105-6, 120-2. A similar service to the present writer and reader has been rendered by the published Index of the *New Jerusalem Magazine,* and the hitherto unpublished Index to English New-Church Peri-

odical Literature, which is some day to form a tangible memorial of the loving labour of the Rev. Arthur Faraday and his wife. Other New-Church colleagues, American and English, having personally assisted are here personally thanked. To American readers apology must be proffered for the preponderance herein of citations from English books and periodicals, and for an English compiler's inability to verify all the printed references to American periodical literature with which the above acknowledged sources have supplied him. He hopes, however, that no important matter has escaped his attention.

The special interest of New-Church people in the life-story of James Glen commences, of course, with the time of his introduction to the teachings of Emanuel Swedenborg. Hindmarsh furnishes no date for this event; but the irresistible inference from his narrative (R. and P., page 17) is that he deemed it to have occurred upon the ship wherein Glen crossed the Atlantic, immediately before his visit to the first meeting of the New-Church friends in the Inner Temple, thus in 1783. Subsequent writers,—e. g., the Rev. Dr. Bayley, in his "Early New Church Worthies" pp. 109-13, have, almost without exception, adopted this theory. But Glen himself, in the letter dated September 21st 1802, cited above, writes that he has professed these tenets "for 21 years," thus since 1781; and in another letter, printed in the *Monthly Observer,* Vol. V, 1861, he states more definitely, "The Revelations of Swedenborg I have now received in a low degree for 26 years, since August 1781." Glen does not in this letter or, apparently, in any extant document state by whose assistance, or where, he met with the Writings; but Hindmarsh, upon the page already specified, narrates that they were introduced to him (Glen) by the captain of the vessel in which he was sailing—would that one knew his name!—who "presented him with a copy of the Latin work 'De Coelo et De Inferno'"; and the reader of the Edmonstone-St. Clair story, repeated above, will have there found the important event, differently described. In any case whatever may have been the means

and whoever the agent, it is evident from Glen's own assertions that when he arrived in London at the end of the year 1783, he had already been for upwards of two years a receiver of the doctrines of the New Church.

As to the purpose of the journey which brought him to London, biographical opinions differ. Hindmarsh supposes Glen to have travelled to [South] America "to purchase a plantation for himself to reside upon," and then for some reason, not stated, and hardly conceivable, to have "returned to London." But Glen himself, in his autobiographical letter of 1802, states that he went from Glasgow to Demerara in 1771; and the Edmonstone-St. Clair narrative reveals that shortly after his arrival "a good tract of land was allotted for him" by "the principal owner of this colony." From the further particulars given in the same narrative, it is evident that for many years prior to the date implied by Hindmarsh as that of Glen's purchase of an estate, he had been a successful landed proprietor. It will not be forgotten that the witness last questioned, Edmonstone, was in such a matter almost certainly an expert. As at present advised, the writer adopts the working hypothesis that James Glen, having been exiled from his native land for about twelve years and desiring a holiday, his means permitting, crossed the Atlantic Ocean, not to Glasgow, where there were possibly some of his relatives "after the flesh," but to London where he might hope to find "brethren in the faith."

By Robert Hindmarsh and his brother New-Churchmen James Glen was, obviously, received "with open arms"; but the personal intercourse thus commenced extended only over the first few months of the year 1784, after which, Hindmarsh informs his readers, (R. and P. p. 28) Glen went, not straight back to his estate in Demerara, but "to Philadelphia from England, taking with him, partly from the Society, and partly of his own free bounty, an assortment of such of the works of Emanuel Swedenborg, as were then translated." At this time, then, began the habit of book-buying which—if the reader can constrain himself to be-

lieve that portion of the story, probably apocryphal, of Messrs. Edmonstone and St. Clair—furnished the final catastrophe in the financial failure of James Glen!

Arrived at Philadelphia our hero immediately made public announcement of his message in the *Pennsylvania Gazette* for June 2nd, and the *Independent Gazette* for June 5th, 1784, also in the *Freemason's Journal* published and edited by Francis Bailey in that city, and possibly, in other contemporary journals. This advertisement was reproduced in the *New Jerusalem Messenger* in 1859, and thence in the *New-Church Messenger* for July 31st, 1907. Meanwhile it had also been reproduced, somewhat more fully, in *New Church Life* for August 1895, from which, recognizing the importance of the "document" as the first notification of the external New Church upon the American Continent, it is here again reproduced, as follows:—

FOR THE SENTIMENTALISTS

"A discourse on the 'Extraordinary Science of Celestial and Terrestial Connections and Correspondencies' recently revived by the late honorable and learned Emanuel Swedenborg, will be delivered by Mr. James Glen, an humble pupil and follower of the said Swedenborg, at 8 o'clock on the evening of Saturday, the 5th day of June, 1784, at Bell's book store, near St. Paul's Church, in Third Street, Philadelphia. Where tickets for admittance may now be had, *Price One Quarter of a Dollar.*

"This Sublime Science teaches us from every object in the World of Nature to learn things Spiritual and Heavenly. It is the most ancient and excellent of all sciences, being that whereby the Holy Scriptures were written; according to which the highest Angels form their ideas, and through the medium of which the earliest of the Human Race held converse and communication with those blessed beings. The knowledge of this useful science has for many ages been lost to the world; the Egyptian Hieroglyphics, the Greek and Roman Mythology, and the Modern Freemasonry being the last remains of it.

"The honourable Emanuel Swedenborg, the wonderful restorer of this long lost secret, thro the Divine Mercy, for the last twenty-nine years of his life had the most free and open Intercourse with Spirits and Angels and was thus taught this Science of Heaven. From his invaluable Writings, and Conversations with gentlemen who have studied them, the Discourser hopes to convey some Idea and Taste of this Science of Sciences to the wise and to the good of every denomination.

"According to the following Divisions:—

"Definition of the Science of Correspondencies, Scriptures, Human Body, Diseases, Remedies, Marriages, Natural Philosophy, Sun and Moon, Air, Earth, Metals, Vegetables, Animals, Jewish Manners and Customs, Hieroglyphics, Mythology, Free Masonry, Languages, Character of Nations, Character of Individuals, Future State, The Application of the Science of Correspondencies.

"N. B. A few copies of Swedenborg's Theosophic Treatise on the Nature of Influx as it represents the communication and operation of the Soul and Body may now be had at said BELL'S BOOK STORE in Third Street, Price *Two-Thirds of a Dollar.*"

The meeting, thus elaborately advertized, duly took place; and if it cannot without reservation be described in the Rev. C. T. Odhner's words as "the first public proclamation of the Heavenly Doctrines, by the living voice, in America or anywhere else in the world," it may certainly be held to constitute the first public proclamation of them in the New World. Two further lectures were given in the same building by James Glen, respectively on June 11th and 12th 1784 —To three men, Francis Bailey (aforesaid), John Young, and Myers Fisher, who attended the lectures, conversed with the lecturer, and bought or borrowed New-Church books from him, the initiation of the external organization of the New Church in America is under Providence, largely, if not wholly due.

An obituary note by the Rev. C. T. Odhner upon the Hon. John Young ("Annals of the New Church," pp. 450-1)

records "It was he who supplied 'Johnny Appleseed' (Jonathan Chapman) with the New-Church literature which the latter spread among the early settlers in Ohio." The Judge may thus be considered as a connecting link between our South American "New-Church Pioneer and Hermit" and one who may be in like manner styled the North American "New-Church Peripatetic Philosopher and Philanthropist." Some of the details concerning the clothing adopted by the latter, and his general contempt for many of the adjuncts of civilization, cited in *Harper's Monthly Magazine* for November 1871, and recited by Mr. Odhner (pp. 533-4), closely resemble, *mutatis mutandis*, similar details concerning the former, furnished by the Edmonstone-St. Clair and other narratives. But in whole-souled devotion to the work of spreading a knowledge of the Lord's New Church in the world, James and Jonathan were, obviously, kindred spirits.

Upon leaving Philadelphia after a short sojourn there, Glen is said to have travelled and lectured upon the doctrines in Pennsylvania, Virginia and Kentucky, (*New Jerusalem Magazine,* 1837, p. 119). It is certain that he visited the city of Boston and lectured at a tavern styled "The Green Dragon" (*Idem;* see also vol. for 1858, p. 391), having as an interested hearer one Joseph Roby (or Robey), a bookseller, who formed the nucleus of the still flourishing Boston Society. But the visit last noted is said by the narrator, Miss M. G. Cary, to have taken place "about the year 1790 or 1791," i. e., after Glen's second visit to England. Does this indicate a second visit to North America? The Rev. D. G. Goyder seems to favour such a theory, for, in his "Concise History of the New Jerusalem Church," 1827, he writes (p. 11), "About the year 1790 or 91 . . . Mr. Glen having removed from England settled at Demerara, and, having all the writings of Emanuel Swedenborg, he determined upon an effort to make them known in America. With this view he packed up his books, and embarked for New York." The rest of the story, however, is simply that of the effort of 1784 already noted herein.

"Another of Glen's converts while on his visit to New

England," writes the Rev. C. T. Odhner, "was Joseph Leigh of Dover, New Hampshire, who was very active in calling attention to the doctrine of the New Jerusalem by means of the periodical literature of the world." Of him, also, more anon.

Returning now to the little band of readers in Great Britain, and transcribing again from its historian, Robert Hindmarsh, (R. and P. pp. 53, 54), it may be noted that "The Society having now continued its meetings in the Temple, from 1783 to 1787 . . . . . several of the London members of the Church came to the resolution of bringing forward in the Society a distinct proposition for taking and opening a place of worship. . . . . When the proposition . . . . was regularly submitted to the Society, which was at a meeting held in New Court, Middle Temple, on Thursday the 19th of April 1787, it was negatived by a small majority, on the ground that the proper time for separating from the Old Establishments was not arrived. A few individuals of the Society thought otherwise." Meanwhile, one learns from another source, action had been taken which is not mentioned by Hindmarsh. In the "Obituary" notice of the Rev. Isaac Hawkins, appearing upon pp. 265-6 of the *Intellectual Repository* for 1820-1, we are informed that "In the year 1783 Mr. Hawkins settled in London; a year or two after which Mr. [the Rev. James] Hindmarsh met with the Writings of the Hon. Emanuel Swedenborg, and, on becoming convinced of their inestimable value, he felt an anxious desire to share his spiritual joy with his bosom friend [Rev. Isaac Hawkins]; he accordingly sought him and put into his hands the Treatise on Heaven and Hell," with the result that the friend became an ardent member of the New Church, and was consequently "expelled from the Society of Methodists. Upon this he immediately invited the scattered readers of the Writings of E[manuel] S[wedenborg] to meet on Sundays at his house. Before that time there had not been any meeting of the receivers of the Heavenly Doctrines in London except on a week-day evening. The Sunday meetings were continued

at our friend's house and the houses of other friends, until the opening of the Chapel in Great Eastcheap, in January 1788: in the morning, were seen these two bosom friends, Mr. Hindmarsh in the pulpit, and Mr. Hawkins in the desk, celebrating for the first time in the metropolis, public worship to the Lord Jehovah Jesus."

It cannot be doubted, knowing the intensity of James Glen's interest in the fortunes of the New Church, as exhibited in his correspondence—to which the reader's attention will be more specifically drawn in the sequel—that he was promptly and fully informed of these incipient desires and preliminary movements. In any case, when the time arrived, at the inauguration of distinctive public New-Church worship, as at the inauguration of distinctive public New-Church reading-meetings, James Glen was present. But he was not, as on the former occasion, a casual visitor guided to the gathering by a newspaper advertisement. His name appears as No. 16 in the list of those registered at "The first regular meeting of our new society, as a separate body from the Old Church . . on the 7th of May, 1787"; but it does not necessarily follow from that fact that he was bodily present on the occasion, since, it is manifest, that the names of some known sympathizers who were not present were included there, probably by their own special request. This sixteenth name appears in a transcript made from the original by the Rev. James Hyde as simply "Glynn", the transcriber having added the pencilled note "(James Glen afterwards of Demerara)". But when a Select Meeting was . . formed, consisting of those persons most anxious to bring forward the New Church in its ultimate and external form and. . . A Preparatory Meeting was . . . held by these . . . on Sunday, July 29th, 1787, at Mr. Wright's, No. 6 Poultry," the list of the thirteen persons present, as recorded in R. & P. p. 57, commences with the name of "Mr. James Glen." Immediately following is the name of "Mr. John Augustus Tulk."

"The Library of the Academy of the New Church," one is informed by the Rev. C. T. Odhner, "contains a copy of

the original edition of the 'True Christian Religion,' on the fly-leaf of which we find the following inscription: 'This glorious work bought in Amsterdam, 2 June 1787 . . . . It is intended by me as a token of friendship for J. A. Tulk, Esq., if it pleases him to accept the same from James Glen.'" From this fact it appears that Glen's second journey extended as far from Demerara as Amsterdam, that he set foot in Europe not later than June 2, in the year under our notice, and that he did buy books in Holland, thus giving some colour to an otherwise glaring overstatement in the joint narrative of Messrs. Edmonstone and St. Clair. The writer of an article headed "Annals of the New Church" in the *New Jerusalem Magazine,* 1790, eulogizes Glen as "a very zealous and active adherent. . who at his own expense has made two voyages to Europe in order to purchase as many of the writings as he could possibly obtain in England, Germany and Holland, which he has dispersed through various parts of North and South America." In confirmation of the last cited statement a remark made by the Rev. Frank Sewall, D. D., in the English *New Church Young People's Magazine* for March, 1910, may be added: "A volume of the writings of Emanuel Swedenborg has recently been found in Charlottesville, the seat of the University of Virginia, bearing the inscription of its owner dated Demerara 1803—thus apparently a book owned by a member of the little Society formed by Mr. James Glen in that distant province in 1788." Let it be noted that at Charlottesville lived the Rev. Hugh Whyte, M. A., formerly an ordained Minister of the Church of Scotland, who was, in 1812, "when far advanced in life," ordained into the Ministry of the New Church in America by the Rev. John Hargrove ("Annals of the New Church," p. 229).

Another proof of the prominent position accorded to James Glen in the counsels of these early New-Church framers, and of the theory that his presence in England in 1787 was not simply a fortuitous coincidence, is furnished by Hindmarsh's account of the proceedings at this Preparatory Meeting. After the opening exercises, "A paper

drawn up by Mr. Glen, containing general principles of the New Church, was also read, and with some alterations unanimously approved of." Perusal of this document, as it is printed upon pp. 57-8 of R. & P., and reprinted, in part, by the Rev. C. T. Odhner, tends to strengthen the belief that the paper had been especially prepared for the occasion, presumably at the request of the active promoters of the enterprise.

"The Society having thus made solemn preparation for what they conceived to be an event of great importance and interest to all who should thereafter be admitted as actual and visible members of the Lord's New Church on earth, proceeded to appoint a day for carrying their intentions into effect; and at the *particular request* [the italics are Hindmarsh's] of Mr. James Glen, who was much respected by all the members of the Society, Tuesday the 31st of July was fixed upon for that purpose". In "The proceedings of that day, as entered in the Society's book" the first of the sixteen names registered as those of persons present is "Mr. James Glen".

It might be surmised that the urgency of Glen's request, mentioned above, was dictated by the necessity for his immediate return to Demerara; but the fact, gathered from the Great Eastcheap Society's Minute Book, that he attended meetings of that body on September 3rd and 6th, 1787, negatives such a theory. In any case the contemporary historian of these events, already so often cited, does not chronicle the more or less delayed returns. He (Hindmarsh) does, however, in a sentence (p. 148) characterize Glen's chief life-work thenceforward to the end of his earthly days. "Here [in Demerara] he succeeded in forming a small but respectable Society of intelligent and sincere admirers of the Writings of Emanuel Swedenborg, which in all probability remains to the present day". The writer relinquished work upon his manuscript in 1834, but it was not published until 1861, and the Editor adds no qualifying or amplifying note.

In the second volume of the *New Magazine of Knowledge*

for the year 1791 (pp. 154-8) appear four short contributions by James Glen. The third of these bears the date "Feb. 14, 1787." It is a brief doctrinal meditation, commencing "The spiritual and celestial senses of the Word appear to me more and more to constitute the New Church," and ending "I beg leave again to say that I never said anything to the New Church in London which I do not more and more see the truth of." This seems to hint at utilized opportunities to address London New-Churchmen even earlier in 1787 than the historic gathering on the 7th of May. Of a similar literary character to the third, is the fourth of these contributions. It is headed, "Spiritual Aphorisms. By James Glen, of Demerary, South America." The first of the four contributions under notice is an "Extract of a Letter from Mr. James Glen, of Demerary in South America, To the New Church in London, June 1, 1788," and is chiefly occupied by a criticism upon the current English version of the Old Testament, and by some reflections arising out of the writer's recent perusal of "Apocalypsis Explicata." The last sentence of the letter may be here transcribed. "I heartily wish the Society may increase and multiply, and that speedily; every member will please accept my kindest affections, and I remain its willing servant and its meanest member, James Glen."

But in the postscript to this epistle lies its main importance for our present historical purpose. It runs thus: "I have not seen Mr. Blatchy, nor Mr. Mosson; nor have I heard anything of the books I left with a gentleman, a merchant in Barbadoes: the rest are dispersed here, I am afraid, like seed upon an unfriendly soil." This information is extended and supplemented by the second of the four contributions, which stands "Feb. 4th, 1789. I have seen Mr. Blatchy and Mr. Mosson; they both continue steady in the truths of the New Church. Sunday, August 3, 1788, Mr. Blatchy, Mr. Lincoln Rogers, Mr. Andrew Shanks and I met in Mr. Blatchy's house, where, after Mess. Rogers and Shanks were baptized into the New Church, we four received the Holy Supper together, which was all done

after the form made use of in London on July 31, 1787." Here then is described and dated the formal inauguration of the first Society of the New Church upon the continent of America!

Among the Letters officially received by the Third Annual Session of the General Conference of the New Church held at Great East Cheap Chapel, London, April 25th to 29th, 1791, was one "from Mr. James Glen, of Demerary, in South America," and special arrangements were made, at the instance of James Hindmarsh, for the despatch of an adequate reply. At the session in the following year the receipt of another letter from the same writer was formally acknowledged, but no resulting action is recorded. An earlier communication, in point of time, from James Glen to an English correspondent, is an "Extract of a Letter to R. Hindmarsh" dated "*Demerary*, Nov. 23-35" (1791), to be found in the *New Jerusalem Journal* 1792, pp. 158-160, commenting "I submit the following little syllogism to your judgment," and, like all his letters, well worthy the attention of the theological student. Hindmarsh's correspondent's bold signature has been handed down to us by the inclusion of it, *in facsimile*, upon the sheet of such memorials inserted in the "Rise and Progress" at page 504.

In the *New Jerusalem Magazine*, Vol. XV, 1814-2, appear "Gleanings from Old Letters," including two "written to Mr. Joseph Leigh of Portsmouth, N. H." by James Glen. Each of these is dated as from "Demarara" (*sic*); the first "July 18, 1792 . . . Yours of the 4th Jan. last I received three days ago [!] . . . your good and zealous exertions in the cause of the New Church." The second "Oct. 24, 1795, I agree with you that the success of the French revolution is sweeping a way for the New Church of the Divine Human by demolishing the power of Babylon and the dragon." The conclusion of a letter to James Glen from the same correspondent is reprinted (from the *Aurora*, 1799, pp. 282-3) in R. & P., p. 178. It is dated September 8, 1798, and describes the writer's efforts to circulate the writings in his immediate neighbourhood and

"at places a hundred miles distant . . . . . As Demerara [*sic*] is at this present in the hands of the British, consequently a communication will be kept up; will therefore thank you to copy this letter, and send to your friend in London, in order to communicate it to the brethren; and if they approve of the plan, probably they will contribute their mite by sending some books to enlarge my circulation." Here is contemporary evidence of the continuance of Glen's intimate relations, alike with North American and English New-Churchmen.

An annotation interpolated by the present compiler in the Edmonstone-St. Clair story, as recited above, fixes the date of Glen's settlement in his "hut" on the banks of the Mibiri Creek as about 1793, the wreck of his financial affairs having preceded that settlement by several years. Yet from the time of his second visit to England until that of his letter to Mr. Aitken of Glasgow in 1802, no allusion to these catastrophes appears in his published correspondence, to which in its chronological sequence our narrative now returns.

Writing to the editors of the *Aurora,* H. S.—obviously Henry Servanté—offers them some transcriptions from letters by Glen, which, having been accepted, appear upon pp. 12-15, 61-5, 111-13, 198-200, 353-6, in Vol. 1 of that periodical. The first letter, dated July 1797, offers some criticisms upon Gibbon the historian. The second, not dated, treats "on the importance of *Uses* as connected with *Correspondences.*" The third, also without date, is introduced by H. S. as containing "some new and valuable ideas on the subjects of *natural history, influx, and correspondence.*" The fourth (addressed directly "To the Editors"), continuing the same subjects, treats especially of "the *tyger,*" stating "Of the tygers I have found that the Arowack Indians here reckon . . . ten different varieties of this infernal animal, and I dare say in this land are 20 more which I never either saw or heard of." The fifth letter, also sent direct, results from its writer's recent perusal

of the record of Bruce's travels in Africa, and compares them with Swedenborg's references to the Africans.

In the first six volumes of the *Monthly Observer* (9 vols., 1857-65) appears a very interesting series entitled "Epistolary Correspondence of the Earlier Members of the Church." They are introduced by a letter addressed to the Editors by one who signs himself "Furet." His real name appears to be unknown. Enquiry lately addressed to a living member of the good old house of Hodson, who was at the time connected with the *Monthly Observer*, has failed to solve the mystery. The series comprises letters numbered I to XVIII, with a nineteenth appearing, unclassified, near the end of Vol. VI. They bear dates ranging between 1798 and 1809, and contain much useful matter for the student of early New-Church history. There are six letters from Servanté to Glen, two from Servante to Leslie, one from Illingworth to Clowes, one from Clowes to Elliot, four from Glen to Leslie, five from Salmon to Mrs. Samuel Elliot—all New-Church people, good and true!

The first of Servanté's letters to Glen, dated 16th of February 1804, commences "Although I am not personally known to you," a statement which indicates that the writer —although he had received the doctrines in 1784 (see *Monthly Observer,* 1861, p. 26)—was not among those Londoners whose acquaintance Glen had made in 1787. Servanté was, nevertheless, as shown in the words which follow, impressed with the desirability of cultivating friendly relations with a man so highly esteemed as his correspondent. Servanté's second letter acknowledges his receipt of "two interesting letters" from Glen, and replies at length to his enquiries for information concerning the state of affairs in the New Church in England. Subsequent historians have largely profited by this sometimes spicy gossip! Included in the letter is an Invoice for books sent to his correspondent—who was, evidently, a persistent book-buyer!—with a notification that the parcel would be sent "by the first ship, which I expect will sail in a few days, directed for you to the care of Mr. Edmondson." Here then, is the earliest mention (albeit mis-spelled) extant in

New-Church literature of the teller of the story recounted to Captain St. Clair. Servanté's third letter, also full of information for the New-Church historian, in its penultimate sentence remarks, "I have never received any letter either from Mr. Blatchley, or Mr. Wade of Berbice; I hope, however, their families are well, and continue progressive in the truths and goods of N[ovæ] E[cclesiæ]." Servanté's other three letters, chiefly discuss abstract propositions, and contribute nothing towards our present purpose, save the mention of a certain Captain Ross, whose Packet at that time plied between England and Demerara.

Turning now to Glen's letters included in the series under notice, the student finds the first (*Monthly Observer,* 1861, pp. 138-9) to be dated "M. D. H. [the Editor adds a footnote "supposed to mean *Misericordia Divini Humani*—by the Mercy of the Divine Human"] 16th Jan. 1808-51, Mibiri Creek, Demerary," and addressed "To Mr. Alex. Leslie, Plantation Haerlem, West Sea Coast, Demerary." Its second sentence is, "Mr. Nicol I have not seen for months." Its last embodies one of its writer's few references to his worldly circumstances, "A negro of Mr. Edmondston's calls for this, going to the island; therefore can only say, if I die in half an hour, I *can* and *will testify* that the *revelations* of *Swedenborg* are infinitely more *valuable than all the riches and honour of this short life, the value of which I certainly must know, by knowing the want of them!*" Glen's second letter, dated from the same address, "23rd Jan., 1808-51," commences, "I send by Dr. Marshal what books I have of Swedenborg . . .if I die, keep them, always letting Mr. Robert Nicol have the use of them." Then follows the important statement as to the date of Glen's reception of the doctrines, cited above. A month later, "19th Feb., '8-21,....I received by Captain Ross of the Orion, a letter from H. Servanté, sen., of London, in which he says, a Society of the New Church is lately formed in *Edinburgh,* Scotland. Mr. Tulk and I have sent them a present of some books." The writer in a later paragraph makes a personal appeal to his correspondent, "Mr. Leslie, take great care of your health, that you may live long in the

world of nature and perform the very highest of all uses, the extension and reception *Verae Novae Ecclesiae ab ipso Divino Humano per Servum suum Swedenborg ad Salvationem generis humani nunc ab Sole Cœlorum splendentem*". In the final paragraph of this letter Glen names some of his correspondents. They include Clowes, Servanté, J. W. Salmon, and J. Hodson in England, Hargrove, Young, and Joseph Robey of Boston in America. The penultimate sentence again hints at his poverty, "Books by Capt. Ross I received none because I sent no money by him last time. *Ave et vale.*"

The reader may here be reminded that the visit of Captain St. Clair to James Glen took place on April 16, 1808, i. e., between the date of the letter last cited and that of the next.

Glen's fourth letter to Leslie, headed, "M. D. H. 29 Maii '8-51, Mibiri Creek, Demarary," is more largely autobiographical than any other (save that of September 21st, 1802) that has been handed down to us in print. He tells his correspondent, Mr. Leslie, that his letter has been sent on to London by Captain Ross, who furnishes "a good opportunity, as he deals with his son, and Mr. Ashley in Stabroeck is his wife's nephew. Captain Ross will save postage which is heavy on a man that is not opulent. In Mr. Edmonston's Edinburg 'Encyclopædie Britannica,' at 'Swedenborg,' after much abuse, they say 'his Writings are *frantic enthusiasm.*' " The writer then proceeds to controvert this statement, to eulogize the Writings and to express his indebtedness to them, ending thus, "I'm an old recipient, past thro' many states of cold, of dark and of desolate and dismal wilderness; you must therefore accept my advice, and be not discouraged if for weeks together you should be *not* able even to read Divine truths. These states are wonders of the spiritual worlds, of the laws of influx and reception; they are in time dreadful, but in eternity they will be seen to have been from infinite wisdom and infinite love." Then follows a pity-compelling postscript, "Please not to destroy this script, but show it to Mr. Robert Nicol when you see him, for as I am old, sickly, and weak, it may be the last, and

I would fain speak even after death. I hope you and he will live to old age and be among the first of the men of real *uses* in this dead, buried, and putrid age."

Of the correspondent to whom Glen wrote the four letters last noted, the Editor of the *Monthly Observer* writes (1861, p. 28), "Mr. Alexander Leslie was introduced to a knowledge of the Writings of E. S. about the year 1805, through the instrumentality of Mr. Jas. Glen at Demerara. He was formerly of Inverness, N. B.... He died on the 1st of November, 1820, in the island of Cuba, under 40 years of age. His widow shortly returned to Inverness." (See also the *Intellectual Repository,* 1820-21, p. 468). This information forms part of a note to a letter addressed to "Mr. Alex. Leslie, at Darkland, Elgin, N. B." by Servanté, wherein the latter *inter alia* writes "About four years since I heard that some of the Readers you allude to were then residing at Berbice; Mr. Glen sent me copies of two letters written to him from Mr. Abraham Blatchley and Mr. Thos. Wade," and later, "I should feel much satisfaction in cultivating a correspondence and acquaintance with yourself and your friend Mr. Nicol." The particulars given above concerning Alexander Leslie seem to connect him with the following fragment from the Report of "The Manchester Printing Society," No. XIII, 1815, another instance of that passion for anonymity which characterizes the literature of the period! "Extract from a letter written some months ago to a member of the Society by an intelligent gentleman now resident in Scotland, who left America in the course of last spring, after having traversed a considerable part of that continent for the express purpose of discovering the state of the New Church in the several parts through which he travelled. The gentleman writes thus:—'I first became acquainted with the Writings of Emanuel Swedenborg in the year 1803 through the medium of Mr. J—G—of Demarary, but did not become a regular reader till the year 1808 . . . When I returned to this country.'"

Among the "Donations and Annual Subscriptions received since last Report" acknowledged at the Annual

Meeting of the Swedenborg Society in 1812, is one of £1.12.2 from "Glen, Mr., Demerara," the odd amount being doubtless explainable in like manner as was his contribution in the next following year "Glen, Mr., Demerara, produce of two gold pieces £3.3.0." The Report for the next year, 1814, mentions "Two letters have been received in the course of the year from our old friend Mr. Glen, of Demerary in South America."

From the address and upon the date "M. D. H., 5th December, 1812 and 55, Mibiri, Demerary," Glen wrote "To the Editors of the *Intellectual Repository*" a letter which, under the heading "On the Negro character," covers nearly three pages in their first volume, 1812-13. The writer describes the mental and moral condition of the natives of Demerara in most unflattering terms, and treats with contempt the theory of orthodox Churches that "by their own zealous missionaries" these negroes may be "made good and sincere Christians." A passing personal reference is, apparently, incorrect: "It is the will of the Divine Providence that I should live now about 36 years in this colony"; but his own letter of 1802 to Mr. W. Aitken fixes the date of his arrival as 1771, which was then, of course, about 41 years ago.

On March 15th in the following year, 1813, occurred the visit of the Rev. John Wray recorded above, and on September 9th., 1814, James Glen passed into the Spiritual World. The obituary notice inserted in the *Intellectual Repository*, 1814-15, pp. 445-6, is, like all the other contents of the volume, unsigned, but is know to be the work of the Editor, the Rev. Samuel Noble. Remembering that he was at the time the Secretary of the Swedenborg Society, and in view of some notes about to be cited from the Reports of that body, the enquirer will find no difficulty in recognizing in the Mrs. S. of Demerary . . . to whom we are indebted for the intelligence of Mr. Glen's decease" the Mrs. Scott whose persistence in well doing will be hereinafter chronicled.

The "Obituary" in question, summarizing as it does the information and opinions of Glen's contemporaries concern-

ing him, may be with advantage here transcribed at length: —"Died on the 9th of September 1814, in the interior of the settlement of Demerary in South America, after a languishing illness of many months, Mr. James Glen, a gentleman well known to the early readers of the writings of Emanuel Swedenborg in this country as a most ardent recipient of the divine verities which they contain. Mr. Glen had always been a man of a most eccentric turn of mind, a striking instance of which was exhibited in the manner in which he spent several of the latter years of his life; having chosen for his habitation a rude hut in an uninhabited part of the country, in which he passed the greater part of his time in complete solitude, almost as destitute and as regardless of the accommodations of civilized society as any of the far famed hermits of the desert. What were his motives for adopting this recluse life we have never exactly heard. We believe that he at one time entertained a hope that the nations whom we esteem as barbarous might be found more receptive of interior truth and good than the degenerate inhabitants of more civilized regions; and he probably retired to his solitary mansion, in order that, by gaining the confidence of the savage tribes that surrounded him he might have a fair opportunity of making the experiment: but if such were his hopes they were sadly disappointed, as appears from his remarks on the aboriginal natives of America inserted in his observations "On the Negro Character" printed in our first volume, p. 338. According to the report of those who personally knew him when in England, he was a man of most brilliant intellectual powers, which were improved by very extensive erudition, particularly in the original languages of the Sacred Scriptures. He formerly possessed very considerable property, the greater part of which was dissipated, we believe, partly by his extreme liberality and partly by unexpected losses. Solitary, however, as his mode of living was, we have the satisfaction of learning that every possible accommodation was afforded him in his last moments and during the whole of his previous indisposition. Mrs. S—— . . . has kindly

transmitted a copy of a letter received by her from Mr. C——, a friend of Mr. Glen's, who says, 'for the last six months of Mr. Glen's life he had two of my most careful negroes constantly attending him, and for the few days previous to his death two more of my most trusty men attended him. Mr. T—— and myself saw him every few hours of the day all that time. He appeared to die without pain, and never uttered one word which could lead any person to suppose he had altered his opinion with respect to the persuasion he had professed for so many years; we must therefore suppose that he is now reaping the fruits of his good works." It should be observed that the gentleman who so candidly bears this testimony to Mr. Glen's steady adherence to his principles is not, himself, an adherent of them. Mr. Glen's age was "from 63 to 65 years." Sixty-four years would probably be a more exactly correct statement. The Mr. T—— may possibly be identified either in the "Mr. Tull, Clerk of the Custom-house," or the "Mr. Henry S. Thomas of this town" (Georgetown), whose names will presently reappear; but many considerations tend to the belief that in the "Mr. C——" of the foregoing narrative we may allow ourselves the pleasure of recognizing Glen's protector and friend, Mr. Charles Edmonstone!

Returning now to the printed Reports of the Swedenborg Society, one finds in that for 1814 the following reference: "Two letters have likewise been received from Mrs. Elizabeth Scott, of Demerary, the first of which, dated July 12, 1813, contained an order for books, and four gold pieces to pay for them; and the second, dated January 24th, 1814, directed the balance to be applied to the use of the Society, and was accompanied by two other gold pieces, which she desires may be applied to the purpose of circulating the Writings in a cheap form among the poor." Mrs. Scott is, accordingly, credited by the Treasurer with a payment of £2.6.0. She was probably, as already surmised, referred to in a sentence which appears in the Report for 1815, acknowledging the receipt of letters, "one from a lady at Demerary, announcing the death of Mr. James Glen of that

place." Her name appears in the Reports for 1815 to 1819 as that of a Subscriber for varying amounts. The Report for the year last named states: "A letter has been received from Mrs. Scott of Demerara, enclosing Thirty Dollars for the Printing and Missionary Societies, accompanied by a present to the Society of the Arabic Bible which belonged to the late Mr. Glenn, whose memory is endeared to the church, from his having first introduced the Writings into the United States of America. Mr. Pollard of Demerara, a cordial recipient of the New Doctrines, had been removed to the spiritual world on the 16th December last." The Arabic Bible is still preserved in the library of the Society at No. 1 Bloomsbury Street.

Upwards of a page in the Report of the Society for 1821 is occupied by the printing of a letter received by the Secretary, headed "George Town, Demerara, March 16th, 1821-65" and signed "Your affectionate sister in the Truth, Elizabeth Scott." This epistle is of historical value, for it names some of the recipients of the blessed books . . . who are readers and admirers of them: "Messrs. Henry Strange, Tull, Henry Adams, Alexander Arthur, and Henry S. Thomas" of this town, "and Mr. Henry Wells of Berbice," proceeding to highly praise the last named, and continuing "As a poor widow's mite you will once more receive by Capt. Richardson 30 Spanish dollars [£6.2.6.], which I humbly request you will appropriate to the good of the Printing and Publishing Society." A "P. S." states "A Mr. Meredith, an old recipient, lately lost his life on his way to Halifax from Berbice" under tragic circumstances which the writer proceeds to recount, and closes, "You will see by a note enclosed, that I have been as yet unsuccessful in obtaining Mr. Glen's books from Mr. Lauchlan Cuming. I trust however soon to get them by perseverance." This generous lady again contributed 30 dollars in 1822; and in the Report for 1823 the Committee states "15 copies of the Doctrine of Life, Sacred Scriptures, and the Treatise on the White Horse . . .have been presented to Mrs. Scott, and another zealous friend at Demarara for gratuitous distribution."

Four years later, in 1826, the Treasurer acknowledges his receipt of 30 dollars (£6.6.5.) from "Mr. Scott of Demarara," probably a misprint for the "Mrs.," who is in 1827, credited with the "balance of a remittance for books £4.13.6." £3 from the same liberal donor appears in the list for 1830, and £4.10.10. in 1831. "After rather a long interval," the Report for 1836 remarks, "your Committee have been favoured with a letter from the Society's old correspondent, Mrs. Scott of Demerara; and though she speaks of the New Church making no progress in that part of the world . . . it is pleasing to know that she herself continues friendly as ever, sending for New Church books with £3.7.3 . . . as a donation to this Society." At this point, apparently, ended the connection of Mrs. Scott and her Demerara friends with the Swedenborg Society.

It has been the habit of New-Church historians, led by Robert Hindmarsh as already noted, to assume that James Glen formed a New-Church Society in Demerara, *i. e.* at Georgetown (Stabroeck); but the researches of the present humble member of the fraternity have produced little support for that theory. The solemn ceremony on Sunday, August 3rd, 1788, mentioned above may have formed the commencement of a Society—even as did the celebration of the same Service in London on Tuesday, July 31st, 1787—or it may not. The Edmonstone-St. Clair story tells of Glen's preaching at Stabroeck and, later, at Fort St. Andrews, Berbice, but mentions no accompanying or resulting organization. Of "John Thomas Ffloyd, one of the oldest Newchurchmen in Lancashire," then recently deceased at the age of 85 years, the *New Church Magazine* for May 1890 records, "Born in Demerara, of New Church parents, he was baptized there by Mr. James Glen," from which it appears that in 1805 Glen performed an ecclesiastical function, his hermit state at Mibiri Creek notwithstanding. Reviewing the whole of the available evidence it would seem to be a more tenable theory that Glen's labors resulted in the formation of an extensive reading circle, the members of which were connected by no formal Church ties. Pains

have been taken to include among the present series of excerpts all the names of these readers which are now available.

Among the names thus preserved is that of "Mr. Henry Wells of Berbice" (*above* p. 568) It may fairly be assumed that he is the "H. W. Wells, Licensed Teacher of Religion, Demerary," whose Sermon, "A word, not to the Wise, but to the Ignorant, concerning Freedom . . . addressed particularly to the religiously inclined Apprenticed Labourers of British Guiana," is reviewed "with faint praise" in the *Intellectual Repository* for 1836-7, pp. 92-4. The fact that the discourse is "dedicated to Bishop Coleridge" defines its author's status at the time as not that of a recognised New-Churchman.

Eighteen months after the formal inauguration of the external New Church in London, *i. e.* on December 8th 1788, a letter was sent from the Great East Cheap Society to the New-Church friends in Manchester who were "non-separatists," signed by 77 names (R. & P., p. 78), the eleventh of which is Robert Jackson. In reply to the question propounded by James Glen, "Who and where is Mr. Jackson of Jamaica?" Henry Servanté writes under date August 12th, 1805 (*Monthly Observer,* 1875, p. 311), "Mr. Jackson was formerly a merchant of some eminence in London, and a partner in the house of Serecole and Jackson, whose concerns lay chiefly in Jamaica; he went over there, and was afterwards a Judge in the Assembly at that Island; but Mr. Serecole having involved the house in great difficulties . . . Mr. Jackson, of course, became a great sufferer, and returned to England about the year 1790 [at the end of 1788 as shewn above, *i. e.,* after the return of James Glen from his second visit to England]; at which time I [Servanté] was first acquainted with him. He was a man of considerable abilities, and a zealous recipient of the truths of N[ovæ] E[cclesiæ]. He was afterwards ordained for the ministry [in September 1790, by Rev. James Hindmarsh, being recognised by the General Conference in 1791] and went out as a Missionary to Jamaica, where, I am informed,

he died about 4 years since." Robert Jackson's signature is appended to the Minutes of the Conference in 1790 as "late of Jamaica," and to those of 1791. The Committee of the Swedenborg Society reported in 1817 "A gentleman at Lucca, Jamaica, has addressed a private letter to a friend in London, in which he signifies a desire of opening a correspondence with the Society." But his above cited enquiry notwithstanding, it may be confidently asserted that all New-Church movements in Jamaica, earlier and later, were entirely unconnected with James Glen.

The movement "in the Danish Island of St. Croix, West Indies," connected with the names of A. C. Birch, C. A. Kierulff, Attorney at Law, residing in the Island of St. Thomas, J. M. Johnson, Planter, and others described in two letters from the first named which are printed in the Swedenborg Society's Report for 1842, had also, probably, no direct connection with Glen and his fellow readers.

There have been two references to James Glen, or British Guiana, in the *New Church Messenger* for the current year, viz., in the numbers for May 1st and 29th. The first occurs in a letter from Mr. F. R. Wiltshire of Georgetown, British Guiana, "We have writings of him (Glen) in books, and papers of the Royal Agricultural and Commercial Society of our city . . . . . the charity which existed in his heart did not allow him to treat the poor slaves as other men did, and the estate soon got away from him, leaving him in a state of bankruptcy . . . He died . . in obscurity. A Mr. W. H. Wellstock [? H. W. Wells, above noted] then took charge of his mission for a short while until his death, and a Mr. Plater then took charge. This Society became extinct in 1840 . . . The Church then completely died out, and was not revived until 1900, by the Rev. G. Gay Daniel."

The second contemporary reference occurs in the *Messenger's* report of the meeting of Convention, when Pandit Pearay Lal spoke of his going "to a Sunday school assembly; it was the Methodist Episcopal Church in British Guiana. Reverend Daniel Miller [*recte* G. G. Daniel,

aforesaid, as explained by him in the *Messenger,* June 19] the minister, was preaching. I liked his lecture; went the next Sunday and Sunday afternoon. I found him preaching the New-Church doctrine . . . . Since that, for nearly ten years, I have been hand in hand with the New-Church doctrine."

The first of these two citations may serve to emphasise the fact—of which no one can be more conscious than is the present compiler—that materials for a complete history of James Glen, are probably in existence, dispersed over two continents, awaiting only a diligent searcher, a competent historian, and an enterprising publisher. For such a combination, when it presents itself, the foregoing fragments may serve as a convenient starting-point.

CHARLES HIGHAM.

(The following information concerning James Glen has come to the attention of the Editors since the above article was put in type:—

In the NEW-CHURCH REVIEW of July, 1906, there is a study by Rev. T. F. Wright entitled "The Harvard Copy of the 'Arcana,'" in which the writer attributes to James Glen certain neatly pencilled notes that occur in those volumes, one of which notes (following annotations in another handwriting) reads: "Written by Mr. Swedenborg himself, these books having been his once: they were bought of Mrs. Lewis." Mr. Wright's reason for inferring that James Glen formerly owned those volumes was based upon notes in the same handwriting as the above, which he found in original editions of two others of Swedenborg's works in his possession, one bearing on the title page James Glen's autograph, with date 19 October, 1783. An examination of all those volumes might result in an interesting contribution to the biographical data concerning Glen.

In the "Catalogue of a Collection of Second-hand Books by E. Swedenborg and New Church Writers, for sale . . . . by the Rev. J. R. Boyle. . . . Newcastle-on-Tyne, [England]," which was issued in 1885, there occurs the following note in connection with the item of an original edition of Swedenborg's *Summaria Expositio Doctrinæ Novæ Ecclesiæ:*

"On the fly leaf, 'James Glen presented this book to Thos. Wright, the 18th of July, 1787;' and below, 'Presented afterwards by Thomas Wright to Robert Hindmarsh, 1790;' the latter note is in Hindmarsh's handwriting.")

THE LIBRARY EDITION OF THE "APOCALYPSE EXPLAINED"*

Among the many works that, like ripened fruits, have fallen from our illumined author's hand, two in particular have earned the thankfulness of advanced Bible students, because they have turned the minds of progressive thinkers from paths of merely literal or purely authoritative studies, to the poetry of freedom and to stimulating research. These works are Swedenborg's treatises on Genesis and Exodus, and the book of Revelation. The former, under the title of "Heavenly Secrets" (Arcana Cœlestia), covered the battle-ground of modern criticism of the Old Testament a hundred years before the battle broke out. Indeed, it is possible that in a most real manner it was largely instrumental in provoking that most momentous intellectual battle of modern days†. The latter will in days to come be consid-

* The Apocalypse explained. . . . a posthumous work of Emanuel Swedenborg. Library Edition. New York: The American Swedenborg Printing and Publishing Society. 1911-1912. Six volumes. 8vo. $1.25 per volume.

† I have endeavored to find what may have been the connection, if any, between Swedenborg's "Arcana Cœlestia" and Jean Astruc's *Conjectures sur les Mémoires originaux qui ont servi à Moise pour écrire la Genèse*," Bruxelles [falsely named instead of Paris], 1753. Swedenborg's first volume was out and sent to Paris five years before Astruc's essay appeared anonymously. Astruc begins his work with the crucial point in the Pentateuch problem, the Divine names "Elohim" and "Jehovah" and is considered the father of modern criticism; and although he diverges radically from Swedenborg the question has not yet been answered, "How did Astruc, the physician, come to deal with this unmedical theme?" He became a student of the Bible in studying diseases as well pathologically as historically. But the "Pentateuch question" is *"loin de la médicine."* The surmise is not unfounded that this thoroughly naturalistic intellect was acquainted with Swedenborg's interpretation of the two

ered no less phenomenal; because the study of the book of Revelation is destined to furnish the key that will unlock the greatest problem with which the human race has to reckon, a problem which will settle the fate of the race itself, namely, *the conception of the definite God.* Curiously enough the two great works of Swedenborg, the "Arcana Cœlestia" and the "Apocalypse Explained" (for at this point we will say nothing of his "Apocalypse Revealed"), are on this subject absolutely complementary, and serve throughout to solve this supremely important question, "What think ye of the Christ?"

While calling the reader's attention to a new edition of an important work, it cannot be our aim to enter upon the subtleties of theological questions; but we cannot help noticing the momentous weight of the problem, to the solution of which this work promises an incalculable aid, while the scientific attitude of the day furnishes absolutely no helpful contribution. That is, while under scientific precision of method and accuracy of deduction untold benefits to the human race have multiplied, the one central idea of the Divine has steadily suffered obscuration, and the dimming of this focal point has gone so far, that in most matters of interest to our age, the Divine has become a negligible factor, and stands denaturalized, reduced to the vaguest concept. Scientific thinking—not in the sense of being painstakingly accurate, but in the sense of clinging to nothing but sense and the matter of sense—scientific thinking in

names for the Divine in the Senitic theology, but that he was not satisfied with it, and therefore sought for the solution of the problem in a more material ground. The very method which Swedenborg pursued in his study furnished Astruc the ground for his abandoning Swedenborg's position for his own ulterior standpoint. Time alone will tell whether, in explaining intellectual phenomena, the ground of distinction is finally to be sought with Astruc in matter with its space and time basis, or with Swedenborg in psychological processes. The bias for the sciences accounts for the apparent preponderance of leanings toward the former at the present time; but the reaction has already set in which is needful to furnish a proper perspective, though that is as yet in the future.

spite of its rapid strides, has made absolutely no helpful contribution to the highest and loftiest of thoughts, but has steadily befogged the noble human intelligence on its supreme plane, by neglecting the idea of God. Nor can this idea be restored to man, until the pursuits of life without a reference to God show unmistakable results in human conditions, with anomalies, miseries and wretchedness in their wake, that can be unmistakably traced to the absence of a highest ideal. A high ideal is humanity, but high only so long as it is hitched to a star above, high only when there is a higher goal; but what is this high, when it finally reaches the dead level of equals? Is it anything but a dreary waste and an ultimate chaos? This, Science is about to reach; and the view from a dead level will everywhere disclose a prospective extinction—a ruin irreparable, with the only consolation, that it may yet be millions of years off.

The ominous conditions of the "dead level" are, however, far nearer than the extinction of our earth and solar system; and many are beholding with trepidation the impending civil status, where the greatest uncertainty is supplanting a remembered stability. This is traced with ever increasing certainty to the religious texture of our time. In the face of an impending dissolution, a turning comes to be demanded with increasing force; and the cry of "constructive advancement" is heard on every side. The sound is wholesome; but the accomplishment of its aim must needs be delayed until essentials in religion become stable and settled. Of all essentials the idea of God is the fundamental one, because it is the center about which every detail of life revolves. It gives direction to every thought, and unifies the entire human intellect. It opens and strengthens every sphere of humane activity, and fills life with a worthy aim.

In the supreme effort of reaching a clear and ennobling center in religious thinking, Swedenborg's works are steadily gaining a more respectable place. The more the views of other men are tried, and tried out, the more are they winnowed in the process, and the more nearly do they finally come to coincide with Swedenborg's. We need not

wonder that Science is the first department which has come to recognize his important contributions. With the entrance of the calmer thought and the more comprehensive grasp that are beginning to invade business methods, Swedenborg is steadily rising in the estimation of those who value sane legislation. We are already seeing signs of a much more reasonable consideration of religion as a matter of life, rather than as a verbal creed. As religion is seen nearer to life, Swedenborg's manner of handling the theme will be recognized as more and more helpful, and his treatises on Apocalypse will become more and more valuable.

In his treatment of the religious aspect of the Sacred Scriptures in both views, that is, as the relation of man to God, and as the relation of God to man, he has developed a wholesome perspective of the Church, with a rational psycology on the one hand, and a consistent theology on the other, each draw directly from the Word, accepted as the source of true teaching. All through the Old Testament the Divine is presented as an organic Being, thus having eyes, ears, a mouth, arms, hands, feet, and so on, having feelings of compassion, mercy, kindness, and so on; all of which conditions and states a man can observe in the personal experience of a life with God. And yet, though facts concerning them can be multiplied by man, the Word of God in that part of our Bible insists that no man has ever seen God; yea, moreover, that no one can see God and live. But still it holds out the promise that this invisible God will come to live with men, and that He will come to save them. So far the Old Testament.

Then comes the New Testament, and presents the life and teachings of the man Jesus Christ, the ideal man. Gradually this man makes known to an inquiring few, that He is the promised Messiah. He gives them evidences and teachings that the Divine is *Father,* not arbitrary ruler, to humanity; and that He, Jesus, and the Father are One.

This Gospel life of Jesus has in it much of the element in the religion of that day which deified Kings (made Molochs), especially since this age saw nothing in His

miracles but signs. To the Saviour miracles had but one end—the salvation of human souls. But what did saving mean to the sick, except to be freed of their bodily infirmities? In their simplicity they did not understand that every sickness begins in the soul, and not in the body. Nay, who understands this in our glorious twentieth century? Salvation is a help to the soul of a man; a help that does not merely remove effects, but heals causes; a help that has the effectiveness of principles that are not of time and space, though acting in them. So was Jesus, a man living in time and space, but not of or from them. But He was an enigma to His very nearest followers.

They thought He died, and was buried in the earth as all men were. But subsequently He appeared to them alive, and led them to see that it was not He who appeared at one time in a material body, and then dropped it again to disappear, but rather that they themselves, being spiritual beings clothed with a material body, sometimes could see Him when the sight of their spiritual bodies was providentially opened, but lost Him when they returned to their earthly thinking and living, because they were not accustomed to dwell long on ideal and spiritual subjects.

But the Lord's appearances had one powerful effect upon a few men on earth; it impressed upon them the fact that this Jesus whom they had known as apparently a model man, was more. "Thou art the Christ, the Son of the living God," gives way to "My Lord and my God," and "they worshipped Him." Whatever the simple thought may have been with these quondam fishermen, the experiences after the resurrection identified the "Risen One" with the one they had called their "friend," Jesus, whom they loved.

This apostolic recognition did not in itself, go much further than the deification of a man,—albeit an ideal man, rather than any arbitrary King or potentate. The views of the disciples were the proper seeds which developed subsequently in the various regions where they lived and taught. In other words, the Church of today is the legitimate outcome of their understanding of the teaching of Jesus.

The followers of Jesus were sincere when they of their own accord proceeded to fill the number of the Lord's disciples, and ordained Matthias. They had no idea of superseding the Lord's power; they did not consider that—they only considered the number twelve. But see how the *unconsidered* part has grown, how it has made an "Apostolic succession;" though that was never taught or commanded them as anything essential to the church of Jesus Christ, but they inaugurated it themselves. And see how the making and ordaining of disciples has passed into the hands of men, so that their laying-on of hands is supposed to confer the Holy Spirit. I would not say that the priests of to-day are a close corporation; but many a simple mind believes that in a more or less complete manner they constitute a class of men who have special access to Divine favor, and that they are dispensers of it to the degree of superseding Him who has all power in heaven and on earth. So the simple ask, What has become of Jesus' teaching, "One is your father, the heavenly One; all ye are brethren"?

So after the Gospels which narrate the Lord's life and teachings, we have inserted in our New Testament the "doings of the Apostles," their "letters" to many of the communities where circles of their followers had been organized; as if the acts and views of these simple men were equal to the wonderful deeds and marvelous words of Jesus. What wonder that human views, human ingenuity, human pride and arrogance, have usurped the place of the lofty, unselfish, devoted, and self-forgetting example of Jesus, who at first was worshipped, then called equal to the Father, —then—gradually forgotten, until He was considered only man!

There was only one disciple who kept continually to the record of Jesus Christ, and who presented this same Being as watching over the numberless human efforts of interpreting in their own way the meaning of the Great Teacher's words. After vain efforts in which men should become weary and exhausted through fruitless endeavors, He would interpret Himself to them again when the false and weary-

ing trials were ripe to be cleared away. That apostolic teacher, and the only one in true succession, John, has given to us the Apocalypse; not his conception of Jesus in letters and homilies,—but "the Revelation of Jesus which God gave to him." Here, in this Divine Revelation, we see the same Jesus watching, searching, separating, enlightening by means of angels, both spirits and men, until at last the Church as a New Jerusalem could arise, a Church in spirit and in truth.

It is here where the final glory of Jesus appears; with all things under His feet; His Love filling the hearts of those who live according to His Commandments; His Truth enlightening all who will seek to understand it in humility; and yet with such spontaneity, that every heart would become His throne, and the human earth-life a resting-place for His glorious feet. No, not yet, but surely coming is the time when all shall be "taught of God," and when shall be realized that state of which the messenger says, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." The "God unseen yet ever near" of the Old Testament, becomes "God with us" in the form of man in the Gospels, and ascends as "the Divine Human," a known and approachable God in the Apocalypse.

Thus the Apocalypse presents the final, complete view of "our God forever and ever," "Jesus Christ in whom dwelleth all the fulness of the Godhead bodily."

To this day the Apocalypse has been the riddle of history, instead of being regarded by men as it claims to be, the final and glorious "Revelation of Jesus Christ." To its rightful position Swedenborg has restored it, and his unfolding of the real meaning will commend itself increasingly to earnest thinkers; for its end is to lead men to a saner, happier life, to that peace towards which the human race is striving, because the Divine Providence is ever leading towards it, since Jesus is the "Prince of Peace."

Having pointed in a summary way to the supreme end of that last book of the Divine Word, we come now to Swedenborg's treatment of it.

We possess two works from him on the book of Revelation though he published only one, the "Apocalypse Revealed." This appeared in Amsterdam in 1766, when he was seventy-eight years old, and is the smaller work of the two, having in the American Latin edition 874 pages, as compared with the 2864 pages of the same edition of the larger work, the "Apocalypse Explained." This latter work was left by Swedenborg in manuscript, but with title-page written out, including proposed place and date of printing,—London, 1759. We possess this entire work in a photolithographic edition of two handsome volumes, an exact *facsimile* of Swedenborg's original. They each measure 15 1-4 inches in height, 9 3-4 inches in width, and 2 1-4 inches in thickness. They contain 1164 pages on paper that closely imitates the handmade paper of the original. This edition reproducing Swedenborg's handwriting is not easy to read, and is mainly useful to the scholars of the Church, who watch over the faithful reproduction of the Latin in print. But it is also very important to students who would study Swedenborg's own methods of thinking and expressing himself, which may in the future be of much psychological importance.

Swedenborg never completed the manuscript of the "Apocalypse Explained." He proceeded with his explanation" faithfully until he arrived at chapter nineteen, verse ten, where he stopped at the words "for the testimony of Jesus is the spirit of prophecy." Why Swedenborg so nearly finished the work and laid it aside, he does not tell. We only know that from 1759 to 1766 the work lay dormant. When told from heaven, "Enter into your chamber and shut the door, and go on with the work begun upon the Apocalypse, and pursue it to the end within two years" (Conjugal Love, n.522), he sat down, not to finish the "Apocalypse Explained," but to write the wholly new work, "Apocalypse Revealed."

In the "Apocalypse Explained" Swedenborg follows closely his method in unfolding the arcana of Genesis and Exodus. He writes out, first, a careful translation from the

Greek into Latin (the scholar's language of the day) of a whole chapter. Quite usually this translation is followed by an introduction, though this is sometimes omitted. Then he may begin the systematic explanations of a word or group of words; or he may take first a cluster of verses and give a group sense, and then take up the detailed explanation.

When he undertook the explanation of the Apocalypse, the "Arcana" had been completed three years, and he had subsequently composed a number of treatises from the multitudinous material in it; namely "Heaven and Hell," "The New Jerusalem and Its Heavenly Doctrine," "The Earths in the Universe," "The White Horse," and "The Last Judgment," which were all printed in 1758. The first, second, and third of these are chiefly consecutively arranged quotations from the "Arcana."

As through these works he was kept in continued close contact with the "Arcana," it is not to be wondered at that the method which had brought him to a successful explanation of spiritual life in the apparent history of the first books of the Bible should invite him to find like hidden treasures in that enigmatic history of the last book, especially since that method had cleared up also much obscurity in the difficult writings of the prophets. Mindful of its connection with the Arcana" he writes, "In the following exposition many passages are cited from the "Arcana Cœlestia"; be it known therefore that they are from that work" (Apocalypse Explained, n.3).

Swedenborg's reason for setting out to explain this last book of the Bible he alludes to in the opening number:

> Many have expounded this prophetical book called the Apocalypse, but none of them understood the internal or spiritual sense of the Word. They have therefore applied the particular things in the book to successive states of the church, which they made up from histories known to them. Many things, moreover, they applied to civil conditions. It is for this reason that they are full of conjectures, which can never appear in sufficient light to have them confirmed as truths, wherefore, as soon as they have been read, they are rejected as mere opinions.

Although the explanations extant in his day were of so little value he says:

> Yet . . . all things recorded in the Apocalypse are written in a style similar to that of the Old Testament prophecies, and to the style in general in which everything in the Word is written. The Word in the letter is natural, but in its bosom it is spiritual, and being such it contains within it a sense that is not at all apparent in the letter.

To make this spiritual sense accessible to men, is Swedenborg's aim in launching out upon the task of explaining the Apocalypse.

It was stated that this work is modelled upon the "Arcana Cœlestia," and that that work is copiously cited. To a close student, however, there comes to view a distinction between the two works: not only are the welcome generalizations at the beginnings of a chapter or marked group of verses absent, but the studies of words in the inspired and the oldest parts of the Word assume more the character of unfoldings in the spiritual sense of the passage where the word he is studying occurs. This dwelling longer on passages in more distant parts of the Word has the effect of making the reader lose connections; and the lingering page after page with more extended explanations drifts towards developing separate subjects, so that in the searching for passages that help to explain the meaning of a certain word, a little treatise of a special correspondential value grows up.

While these excursus are very welcome to the minister who is studying a sermon text, they make the reading for most people ponderous. The use of this part could be intelligently increased, if these studies in correspondence were indexed and made more accessible. We have for instance in n. 365 the subject peace; in n. 405, mountains; others on rivers, specific countries, cities, the quarters, winds; or men, the human body, parts, conditions, etc., etc.—all most valuable for study purposes.

Besides these elaborations in explaining and applying correspondences, the author also branches out into longer explanations of doctrinal matters in series; as "On the Origin of Life" in n. 349 a, which covers six pages. N. 356 has a small treatise on "Doctrine" under five heads in a little over three pages; n. 375 e, a treatise on "Oil and Ointments" under eight heads, covering pp. 294-311 of vol. 2

of the edition before us, with the correspondence of "oil and wine" (a-e) and their opposites (f, g), pp. 311-335. A treatise on "Power" under six heads in seven pages is in n. 726. "Faith and Works" are treated at length in nn. 788 and ff., with practical suggestions in a number of sections of n. 902,—"Why the Decalog was promulgated with Miracles," etc.

These topics intrude themselves between the text of the Apocalypse and its explanation, and again increase the ordinary reader's difficulties, though in themselves welcome studies for minds that are searching more deeply into the riches of the Divine Word. They emphasize the fact that for general usefulness the ideal edition of Swedenborg's works has not yet been reached; for neither are the riches of special works made sufficiently accessible by fit critical apparatuses, nor the general explanatory material properly useful for general readers. In other words, the time is at hand when crude publication of Swedenborg's works should give place to digested presentations. This could be accomplished through critical apparatuses combined with the modern scientific art of printing. It is needless to say that such work could be properly done only by experts,—a procedure easily possible, if the various publishing houses could come together and engage in systematic work.

Swedenborg was himself beginning the separation of subheads from the explanation, when in n. 932 he divided by title the "Goods of Charity" from the textual explanation. The subject is connected with "Faith and Charity," which he had interwoven with his unfoldings of the spiritual sense in chapters twelve and thirteen. "The Goods of Charity will be treated of in the explanations of this [the fifteenth] and the following chapters;" but it is clearly set apart by a proper heading. This chapter is continued into a treatise on "the Decalog," containing a general discussion in n. 948[4], which is followed by the consideration of each specific commandment from n. 950 to n. 1022[2], and is closed by general remarks running from n. 1024 to n. 1028.

Closely connected with this subject is that on "Profana-

tion," nn. 1029-1064. This again calls up a consideration tion of the "Word," an admirable treatise from n. 1065 to n. 1089. This is closely followed by an extended consideration of the "Athanasian Faith," from n. 1091, where the Creed is quoted, to n. 1111, where it merges in the "Doctrine of the Lord;" and in n. 1135 it branches out into the doctrine and laws of the Divine providence, as far as n. 1215. Then follows an outline of a consideration of the "Omnipresence and Omniscience of the Lord" in eight heads, nn. 1216-1229.

At this point the clockwork of the "Apocalypse Explained" begins rapidly to run down. N. 1230 explains the words, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus," and marks its conclusion by the customary sign "Continuation," preceding the separate treatise (here on the "Divine Attributes," specifically the "Divine Love" under fifteen heads). But the "Continuation" is wanting; and after two more numbers (1231 and 1232) the work comes to an end.

The "Library Edition" gives, it is true, nearly two hundred additional pages, and very appropriately, because they contain the matters indicated in n. 1229 on the "Divine Love" (pp. 361-395 of vol. 6) and the twin-subject, the "Divine Wisdom" (pp. 403-475.) The work closes with a reprint of Nordensköld's copy of "The Creed of Athanasius" (pp. 483-544). In this addition with which the "Library Edition" as well as its predecessors are enriched, the separate treatise on the "Divine Love" is clearly an expansion of the work sketched out in n. 1229; for the fifteen heads are widening out into twenty-one, and from the third head onward are suffering considerable change, even where they are apparently restatements. It is clear that the subjects were ever a matter of growth, as the fertile mind of the author tarried to consider details.

It is of course plain that the matter which we find sketched out through this first study of the Apocalypse is apparently the crowding-in upon his mind of much that was being tried out and sifted after a momentous clearing up in the spiritual

atmosphere—the Last Judgment. This material was gradually digested, and came in print, not as a conglomerate in a finished "Apocalypse Explained," but separately, in "Four Doctrines," (The Lord, Sacred Scriptures, Life, and Faith), "Continuation Concerning the Last Judgment," "Angelic Wisdom concerning the Divine Love and the Divine Wisdom," all published in 1763; and "Angelic Wisdom concerning the Divine Providence," 1764.

At this time Swedenborg seems to have begun the work on "Conjugial Love," which is connected with "The Decalog." Considering the extent of this work, it was probably carried on in part simultaneously with the explanation of the "Apocalypse Revealed," which he printed in 1766. This latter work "sticks much more closely to the text," and, for the general reader at least, is by far the more readable treatise on the book of Revelation. It shows also a vastly broader outlook, and an extensive comprehensiveness, which a period of seven years' progressive study and experience made possible.

There is an interesting thought suggested in "Apocalypse Revealed," n. 839, which is at the end of the chapter in the midst of which Swedenborg broke off in "Apocalypse Explained." While all the chapters of "Apocalypse Revealed" from beginning to end have from two to seven pages of "Memorable Relations" appended, this nineteenth chapter is followed by nine pages that have no such heading, though to all intents and purposes they are a "memorable relation." It contains, as it appears, the end of the encounter at Armageddon, from which those that fought against the Lord's New Church were seen by Swedenborg like apes, riding backwards upon red and white horses. After the passing of the "ludicrous cavalcade," two angels gave an account of the encounter in Armageddon, which seems to have finally embraced the fundamental settling of the concepts of "the Church and Religion," and the instruction (probably in this great subject) of eager youth in two houses on the south side. But the core of the question revolved around the words in the Lord's Prayer: "Our Father who art in the

heavens, hallowed be thy name; thy kingdom come; thy will be done as in heaven so also upon the earth;" for the angels insisted, they could not know whether these riders had any religion, unless it was known how they thought concerning God. When these "cavalcaders" had expressed their incoherent creed, and refused instruction, they were struck with blindness, and as ludicrous monkeys rushed out into a desert.

It would seem as if this first study of the Apocalypse had been a means of clearing up the great subject of religion, and freed it from the fallacious conception as consisting in words of man-made creeds separated from the principles of action on the one hand; and on the other it placed before a thinking mind a definite, approachable God in the most perfect form, the Divine Human in the place of a non-understood mystery of the Trinity. When these two essentials took increasingly clear shape, the formation *in ovo* made the distinction of the nutritive elements from the Life itself possible: the "Apocalypse Explained" became the clearing house from which emerged true doctrines of Life, and clear concepts of the Divine, to which we owe those ripe works of Swedenborg which culminate in the "True Christian Religion," published by him in 1771, the year before his death.

This great work, the "Apocalypse Explained," will not cease to be a mine of wealth to all who seek for light and wisdom not merely in the book of Revelation, but in innumerable passages all through the Word, which are elucidated in its pages; not merely to those who wish to learn how true doctrine may be drawn from the letter of the Word, but also to that increasing number of serious students, who wish to penetrate into the psychological values as they throw light upon Swedenborg's own development. For may it not be truly said, that the understanding of the means by which rational understanding comes now into the world is as necessary as the knowledge of the truth itself, in order that *the rational man of to-day may as of himself enter into that which ministers to his salvation, and yet intelligently see that it must come from the Lord alone while understandingly reading the Word?*

To this end the "Library Edition" is an attractive means. The six handsome volumes are deserving of commendation in every respect that regards bookmaking. The all-rag paper makes the sizable volumes light to handle. The type is far more quiet to the eyes than that of the last preceding edition, which is "uneasy" in its variety of type. The binding is substantial, and betokens a really honest book. The proof-reading seems to have been faultlessly done, so that there is needed neither a list of *errata*, nor the reader's marginal emendations.

In the translation there is always opportunity to find cause for that criticism which would like this or that done "differently" or "better," etc. It is only fair to say, that the work has been done conscientiously and well. Anyone, however, who can go to the original itself cannot help appreciating the clearness and usually terse simplicity of the Latin. The translation is not infrequently a paraphrase, and old-fashioned in the sense that as if by authority the translator knew how to define what the original text presents undefined. To this category belongs the perpetual addition of the definite article which makes *"the* heavenly doctrines" out of "heavenly doctrines," or *"the* spiritual sense" out of "spiritual sense." And another is that not infrequent volitional future where the original has simple future. This sort of authority has a very limiting effect; and where it is prominent, it robs the original of its breadth.

The translation also all through makes us painfully feel the lack of proper definition of Swedenborg's terms in English; so that ever and anon it becomes necessary to show by a Latin word in parenthesis (for instance, *scientia, scientifica, cognitio,* etc.,) what sort of "knowledge" is meant. This edition makes practically no contribution to the subject.

It is also somewhat antiquated in a too frequent use of the indefinite "that," which at least lends itself more easily to designate things than persons. Though such use is of course legitimate, it should not be indulged in, especially where clearness suffers through its use. For example in n. 1121 [3] the Latin *Vita in se spectata, quae Deus, non potest*

creare alium qui sit sola Vita, est enim Vita quae Deus increata . . . is rendered, "Life regarded in itself, which is God, cannot create another that shall be the only life; for the life that is God is uncreate." Here *alium qui* plainly means "another [God] who;" whereas the translation "another that" makes reference rather to "another [life] that," which is strengthened by the next "that" (in "that is God"), and stands for "life *which* is God." This translation also shows a penchant for antiquated terms, as "uncreate" in the place of "uncreated." Finally, if we should eliminate the two needless articles, we might come nearer to Swedenborg's reading by rendering it thus:

"Life regarded in itself, which is God, cannot create another who is only life; for life which is God is uncreated." Thus the twenty Latin words could be rendered by twenty-one, instead of twenty-four, in English.

This translation also makes insufficient distinction between Swedenborg's *communis, generalis,* and *universalis.* The first is quite regularly rendered "general." It is true that in our ordinary speech we may not always distinguish between what is "common," and what is "general"; but Swedenborg does distinguish between these terms, and if for nothing more than faithfulness, we should notice his own expression. That he has quite a distinct idea is plain from such a passage as the following: *Ordo est universalis ex singularissimis, nam singularia simul sumta nuncupantur universale, sicut particularia simul sumta commune* (True Christian Religion, n. 60). If we do not make a distinction now, we may learn to make it in the future, if we are faithful in reading and translating him.

Not to multiply examples, we may say that these faults are of long standing, and the "Board of Managers" are perhaps presuming somewhat, when they say of the edition that it is the *latest* and has undergone *thorough revision.*" (Italics are mine.)

It is not quite evident why the first four volumes have the critical apparatus at the end, where such matter usually stands, while the fifth and the sixth place is at the beginning.

Nor is it clear why such cumbersome numeration as "386*b* [2] (1)" should be a necessity. This has to be studied out by an uniniated person, until he finally learns that it should be interpreted "Number 386, section *b* of Worcester's Latin edition, number [2] of Potts' divisions for his Concordance, and (1) Swedenborg's first of three heads in explaining 'famine'." In Swedenborg's manuscript there is nothing but the last (1). Of course these are helps very useful to a student in making reference to long numbers more readily. The Latin edition came out prior to Potts' work; and since the Latin will have far fewer editions than the English, the reference to letters in Worcester's subdivisions seems more or less a necessity, though they ought to be regarded as transitory. It does seem, however, that Potts' divisions should be marked in the margin, where they could be in ordinary figures. The black figures, needed now in the text for distinction, are rather a disfigurement of the text, and in spite of their prominence require close searching in a well-filled page.

May we not hope that a future edition of this work, freighted as it is with material for the exegete and the student, may have embodied an index that will give ready access to the rich material presented therein and so add an inventory of immense value to busy men and women of our day.

When all is said, it should be understood that our praise far outweighs our blame, and that our strictures are intended as suggestions for future improvements.

J. E. Werren.

EDITORIAL DEPARTMENT.

HELL AND ITS DENIAL.

UNEXPECTED timeliness has been given to the first article in this number of the REVIEW by the action of a recent Convention of the International Bible Students' Association, held at Washington, D. C., repudiating the old doctrine of a hell of torment by literal fire and brimstone for the wicked after death. And as little more has been done than denying the old doctrine, it is well for the New Church to present its very full and rational explanation of the subject. It is true that Pastor Russell of London and Brooklyn Tabernacles, who is President of the Association, has suggested the doctrine of "Conditional Immortality," or the final annihilation of the wicked as an act of Divine clemency, for an alternative. But this is not getting away from the literal methods of Bible students in the past which seems to be the purpose of the present effort. As a step in throwing off the bondage to the literalism and falsities of the Dark Ages the event is of so great importance that we will give the resolutions themselves. They follow:—

Resolved: That it is the sense of the International Bible Students delegates here assembled, that we do not find the Bible to teach the doctrine of a literal "hell-fire" or place of "fire and brimstone" for the punishment of the wicked; but that secular history of the formation of the creeds of the Middle Ages reveals the fact that for various reasons, either wisely or unwisely, the doctrine of torment in "hell-fire" was added to the Gospel as taught by Jesus and the Twelve Apostles, necessitating many ridiculous interpretations of the Lord's parables. We, therefore, now unreservedly repudiate as thoroughly unscriptural the teaching of a place, state, or condition of a literal "lake of fire and brimstone" for the torment of the wicked; and, further, we believe from many personal testimonials that the vast

majority of ministers of all Protestant denominations have privately repudiated the "hell-fire" theory, but have for supposedly good reasons hesitated to fully inform their congregations; and, further, we believe, on this account thousands and perhaps tens of thousands are being driven into skepticism and infidelity; therefore, it is further

Resolved: That we appeal to every minister in the United States, to publish in his local newspaper, over his own signature a statement declaring whether or not he believes the Bible to teach the doctrine of a literal lake of fire and brimstone as a state, place, or condition for the eternal punishment of the wicked.

The English clergy and press manifest great surprise at this "belated" action, and imagine that the progress of religious thought in America must lag far behind that in their own country to require the passage of such resolutions. But this is from a misapprehension. In this country too the old conception of literal hell-fire has been gradually dying out of the denominations, except the Roman Catholic; but not until now has the time come for a universal renunciation of it as no longer tenable in the light of this New Age. The second coming of the Lord is thus gradually pervading human thought and changing religious conceptions of what the Bible means. It is indeed a coming "without observation," as the light of a new day breaking in the east and shining into the west through the south and the north even. There has been no formal renunciation of the doctrine of the resurrection of the earthly body that we know of; perhaps it is to follow this of hell-fire, and with it may come the declaration of a belief in the immediate entrance of the spirit into the activities of the other life. For we know that this conception of the meaning of death is making swift progress in the thought of Christians everywhere. It also is shining from the east into the west and marks the second coming of the Lord, for those who have eyes to see it, not in the literal clouds of the material sky, but in those of the letter of the Word of God.

It seems to us that the Bible Students' Association is mistaken in holding that the letter of the Word does not teach of hell-fire for the wicked after death. We read in Isaiah (lxvi, 24) and in Mark (ix, 43-48) of "the worm that dieth not and the fire that is not quenched": And in the Revelation we read

of a lake of fire and brimstone in which they are tormented who worship the beast (xiv, 10, and elsewhere). It is only when these expressions are interpreted spiritually, and, unwittingly perhaps, by the law of correspondence, that the spiritual meaning of the letter is discerned and the literal fire eliminated. And even then, we are taught, there is an appearance of fire and smoke to angels from a distance in correspondence with the spiritual fires of anger, hatred, and lust with which evil souls are tormented,—self-tormented, contrary to the merciful will of the Lord, who restrains them from heaven, and permits only as much suffering as is necessary to keep them in order and existence. It certainly is not literal, material, fire and brimstone that is meant, for nothing material, except the quiescent limbus, can go with the spirit to its final home. But we need not continue, for what hell is and how it operates is described in our first article.

THE VALUE OF A NEW-CHURCH EDUCATION.

The neglect of education is universal. When we look around and really take in the fact that we are all living stunted and narrow lives, that our powers of sympathy, of knowledge, and of action are only feebly exercised, that we all suffer the consequences of imperfect development and training, it is gradually born in upon us that education, in the true and full sense of the word, is universally and woefully lacking now as it always has been.

Stop the first man on the street and ask: What are your feelings and thoughts, your sentiments and ideas? What do you know? What can you do? What are your powers of sympathy and appreciation? What is your capacity for devotion to a cause and service to society? To what extent are you faithful to your moral and religious convictions and principles? The answers would most certainly and invariably reveal a comparative poverty of life pitiful to behold. Extend our observations; scrutinize closely the lives of all classes of people, of men, women and children; and we begin to feel the

tremendous burden of defective education. The various classes of people live group lives rather than human lives. Men, women, and children everywhere and under all imaginable circumstances are suffering for lack of knowledge and training in the most ordinary requirements of right living. Bad health, inefficiency, unhappiness, and the mighty host of ills, are traceable largely to defective education. On the other hand, progress, individual and social efficiency, human comfort and happiness, are made difficult if not impossible by the lack of an educated childhood and youth.

It is true we meet occasionally men and women well educated in special directions. Professor Gildersleeve, it may be said, is a well educated Greek scholar, or we may say that Paderewski is a well educated pianist. We might name a few such well educated specialists, but can we point so easily to well educated men?

Take the old Greek ideal so finely presented in Plato's *Charmides,* and measure by that standard the great men of our day or of any day for that matter, and see how far below the standard they fall. Perhaps Gladstone would come as near as any one to that full round development of body and mind, of soul and spirit, which would insure the most perfect exercise of all bodily and mental powers. But even he would fall far below the standard, for education aims at the complete development of every faculty and power. If we modify this statement of the educational ideal and for the word "complete" taken without qualification we substitute *as complete as practicable,* the case remains the same in principle; for take men, women, and children as they come, it is unquestionably true that they fall short of that full and symmetrical development of faculty and function which an intelligent and systematic education would have secured.

No doubt there are obvious difficulties in the way of carrying out successfully the educational ideal. Some are inherent in human nature and in human institutions, but some are due to false theories and to the conventions of the day. One of the worst diseases of the modern educational spirit and one of the greatest obstacles to educational success is utilitarianism, now

perhaps best exemplified by the so-called vocational aim of education. When this aim, as it usually does, impairs and defeats the purpose of manhood, it is a vicious educational principle; when, however, it issues from the development of manhood, then it ceases to be utilitarian, and becomes human. Unfortunately it is rather in the former character that it tends to invade present day theories and practice.

But utilitarianism has a wider scope. Under the stress of modern industrial and commercial life and in view especially of the technical requirements of such life, technical studies and technical schools have assumed an educational importance which threatens to dwarf more liberal educational effort and institutions. All utilitarianism is narrowing and in some respects blinding. It subordinates to the immediately practical, the humanly useful. It tends to reduce the man to the level of an industrial unit and instrument. In technical education and in technical employment, the finer qualities of human nature are sacrificed to industrial and economic efficiency. The result is efficiency within very narrow limits, and incapacity outside those limits. Now it is certain that in a large way our community life, professional, industrial and political, is suffering from this narrowness, from the inability of one class or one group to see its own affairs in the light of the public interests. As a consequence public sentiment is destroyed, as is seen especially in the field of industrial organization where monopolistic groups are at war fundamentally with the general public. Narrow and short-sighted educational aims, and unenlightened educational effort, are in the end responsible for such results. Material interests have crowded out human interests. "The humanities" have given way to the utilities. The wave of materialism borne upon the current of industrial progress and driven by the flood of naturalism which has risen ever higher with the pursuit of the special sciences, this wave, gathering strength with its progress and growing in height and breadth, has swept over our civilization with destructive effect upon all the spiritual forces of mankind. Since the dawn of history and especially since the days of the renaissance, there has been a conflict of constantly increasing in-

tensity between the human and the vocational in the theory and practice of education.

In our institutions of higher education as well as in our common schools this conflict is still raging. Now as for centuries the conflict tends to center about the classical and anti-classical controversy, and about the required and elective studies in the curriculum. It is natural that the claims of the special sciences should be urged by those who are interested; but it is disappointing that some of our best institutions of learning and some prominent men have thrown the weight of their influence into the movement that tends to narrowness and human defect. As a notable instance, a few decades ago at a critical period in our University education, the president of one of our leading universities threw himself with all the force of a strong personality into the anti-classical crusade, and contributed in a large measure to the dethronement of the classics, so that all the human wealth of Latin and Greek studies was placed on the educational level of experiments in physical and chemical laboratories. Interested by profession and by training in the physical sciences, this narrow specialist naturally appreciated the educational importance of these sciences; but he seemed incapable of realizing the superior human as well as educational value of the classical languages and literature. Since then more careful students of education have recognized the mistake and have labored to repair the injury done; but the example of a great university and the influence of its president had the effect of stimulating the materialistic and commercial spirit in education, which aims at making efficient instruments rather than complete manhood. Under the stress of this aim schools of all grades have shaped their courses of study with reference to special rather than complete development. Election and specializing begin way back in the primary and grammar grades, and are intensified as the student passes on to high school, college and university. At no stage in the student's educational career is the opportunity given to test and develop all his faculties and powers. The selection of studies to be pursued and of capacities, faculties, powers, or talents to be educated, is for the most part arbitrary and con-

ventional. Our educational institutions and agencies make no adequate provision for ascertaining the individual range of endowment, the peculiar defects and gifts, and for directing educational effort accordingly. The education of the human being as a whole is neglected, and all the stress is placed upon turning out partial and conventional products. This result, as above remarked, is due in part to the limitations of human nature, but it is also due, and perhaps more largely, to the fact that education has been institutionalized. As a matter of fact, no two persons have precisely the same endowments in the same degree of completeness, and no one person has all the endowments usual among men, nor all endowments in the same measure. The almost infinite variety of aptitude and defect makes it impossible to apply successfully any uniform educational scheme. Now institutions must, from the nature of the case, deal with averages and mediocrities. They must neglect specific differences and recognize only common capacities, aptitudes, and tastes. They must separate subjects of instruction along historic and conventional lines, and must have specialists for teachers. All such division and classification tends more and more to artificiality and to uniformity. So then institutionalized education cannot deal with individuals, but only with classes; and the larger the classes the more compulsory the uniformity and the more inevitable the mediocrity. The comparative neglect of the individual, therefore, is inherent and necessary in our educational system.

But education is an individual matter. For the individual, at least in the early stages of development, such distinctions as physical and mental, moral and spiritual, intellectual and æsthetic, theoretical and practical, do not exist. The individual faces life and knowledge as one concrete whole. Geology, geography, biology, physics, astronomy, optics, mechanics, mathematics, psychology, logic, language, and so on, all these are the common constituents of daily life. They inhere as one body of experience in the concrete life of every normal individual. It is only abstraction and specialization, that separates them and starts each along its own path of development. The individual acts and reacts as a whole upon the

impressions of the outer world. In childhood, the æsthetic, volitional, and intellectual faculties work together, and it is only at later stages that the special types of intellectual activity, and special types of æsthetic and volitional activity come into more or less independent exercise. Our systems of education are adapted to these later stages, but not to the earlier. The child is introduced from the first into a highly conventional social and intellectual world. Special tastes, special modes of activity, special intellectual proclivities, are appealed to, and thence forward the work of selection, vital segregation, and specialization, goes on with increasing momentum, and the individual is more and more transformed into a bundle of abstractions. A large part of the original endowment is neglected. Only certain capabilities, selected for the most part arbitrarily, are developed to mature efficiency. The person becomes a mathematician, or a musician, or a linguist, or a book-keeper, or an automatic attendant in the machine shop. In all these cases, the man has become a special function only slightly connected with the concrete world. In other words, our education begins with the neglect and ends in the destruction of manhood. It is unnecessary to remark that at some stage of development the natural process of education would involve elimination and selection. It is impossible to bring all the faculties of the average individual to a very high degree of efficiency; and furthermore it is natural and inevitable that in the same individual some faculties will be more or less defective and some predominant. Education should reveal this by natural methods. Some children may from hereditary or other causes be originally defective in musical, mathematical, linguistic, or other endowments; others may be richly gifted in one or more of these directions. These are the natural conditions of elimination, selection, and future specialization. The task of education is to make the most of every individual, and to secure the most complete development possible. It is only necessary to look around with some attention to realize how far our present system of education falls short of such results. We see on a careful survey of the situation that not only is the neglect of education universal, but it is in a certain

sense deliberate in that the aims both of society and of educational institutions are material rather than human. The aim is not so much to produce a man as it is to produce a special function.

This being so, the corrective lies in a new conception of man and of the work of education. The New Church furnishes such a conception. Instead of conceiving man as merely a rational animal to be developed into some special self-maintaining function, the New Church conceives him as a spiritual organism formed to receive and make use of the Divine life. Every normal man, therefore, has access to an infinite supply of life, and this gives him the capacity for indefinite development, both as to variety and as to extent. His primary function is to receive and his characteristic function is to choose. In the exercise of choice, he may rationally select the quality and degree of the life he wishes to live, but he is morally bound to make the most of himself as a recipient as well as a function. He must not only qualify himself to use life but also to receive it in the largest measure.

New-Church education, therefore, aims at improving the man as a recipient as well as an instrument and it must take care of the conditions of recipiency as well as provide means of exercise. Accordingly New-Church education must recognize the responsibilities of parents and of society even before the child's birth; for hereditary endowments determine in a large measure the range and degree of recipiency. A society which forces men and women to become narrow specialists or mere automatic agents, destroys the manhood that ought to be transmitted by inheritance to the children. Children robbed of such inheritance perpetuate and exaggerate the social conditions responsible for their defective education. But passing from the pre-natal period, the New Church offers a new conception of childhood itself, which is of immense educational importance. Childhood according to this conception has a peculiar capacity for receiving qualities of life of a superior grade,—such qualities as innocence, gentleness, tenderness, trustfulness, friendliness, in short the qualities of a pure, unselfish love for others which is directly imparted by the Lord

Himself. Such states are not only received in childhood, but they are stored up for future use in education and especially in spiritual development, when in later life they are quickened into activity and consciousness with transforming and spiritualizing energy. It is one of the chief concerns of New-Church education to maintain and promote conditions favorable for the reception of such states. Under the head of "Doctrine of Remains" the New Church gives a great deal of instruction about the nature and importance of these states and how they are brought into effect in the later periods of life. In fact, education, especially in its moral and spiritual aspects, is largely a matter of assisting in the storing development, and conscious use of "remains," the states impressed upon the inner life of childhood. One of the noblest purposes of life is to recover and to exhibit these states in social and industrial usefulness. From this starting point, New-Church education deals with the child in his twofold capacity of recipient and agent. With all the forces of the Divine life operating within, he looks out upon the world as a manifold appeal to all his powers of action and response. The work of education consists in directing his activities to the end of complete development. In the Bible understood as to its spiritual meaning and in Swedenborg's works, the New Church has a superior source of educational enlightenment, and, making use of these sources of light, education may go on as a completely human process, with the result that the man comes forth with the full possession of his powers, physical, intellectual, æsthetic, practical, moral and spiritual, a fully conscious agent of the Divine *Love* and *Wisdom,* and an educated function of the Divine *Use.* The value of such an education is certainly supreme. The New Church, sharing the universal neglect of education in the world around, has so far failed to meet its obligations and to secure for itself its proper educational advantages. If the new awakening recently experienced in Convention should extend to education, the church would indeed enter upon its greatest inheritance.

L. F. H.

BIBLICAL AND DOCTRINAL STUDIES.

JESUS WRITING ON THE GROUND.

JOHN viii, 1-11.

In the margin of the Revised Version of the Bible we read that "most ancient authorities omit" the story of the woman taken in adultery. "Those which contain it vary much from each other." The whole story is therefore placed within brackets in the Revised Version, to indicate a grave doubt whether it belongs to the sacred text. We of the New Church need have no such doubt. The story bears intrinsic evidence of its authenticity, and still more so when considered as to its internal sense, of which the Writings give a part directly, while they enable us to study out the rest.

The story presents one of a number of instances in which the scribes and Pharisees, as the leaders of the Jewish Church, endeavored to entrap the Lord. Here they maliciously served themselves of the fact of the sin of this woman, in the endeavor to embroil our Lord with the civil power, or to ruin his moral reputation, and thus to destroy the power He had over the common people who came to hear Him and to be healed of Him. Great sticklers for the literal observance of the law, they were repeatedly shocked by the Lord's liberal interpretations, which were intended to lead people to the actual and affectionate observance of the real spirit of the law, in place of a merely outward and formal observance of its letter. And here by bringing this case before Him as He was teaching in the temple, they undoubtedly considered that they had a case where they would catch Him with their snares.

It was of them, and their associate evil spirits, that David, as prophet, foretelling the Lord's trials in the world, said in the Psalms, "They encourage themselves in an evil mat-

ter: they commune of laying snares privily; they say, Who shall see them?" (Psalms lxiv, 5). And again "The wicked have laid a snare for me: yet I erred not from Thy precepts" (cxix, 110).

The scribes and Pharisees knew His tendency to forgive, to be merciful. He told those whom He healed, "Sin no more, lest a worse thing befall thee." What would He do in this case? Would He conform with the law of Moses, or would He forgive the woman?

"Our Lord was no civil magistrate, and therefore could not, with any propriety, give a[civil] judgment in the case; had He done so, it must have been considered an invasion of the rights and office of the civil magistrate, and would have afforded them ground for a process against Him. On the other hand, if He acquitted the woman, He might be considered not only as setting aside the law of Moses, but as being indulgent to a crime of great moral turpitude, and the report of this must ruin His moral character. He disappointed this malice and cunning by refusing to enter into the case; and overwhelmed His adversaries with confusion by unmasking their hearts, and pointing out their private abominations."

It is a wonderfully expressive story of the way judgments take place in the other life. The Lord does not condemn any one to hell; the person's own character does this. Look at the scene portrayed in the simple and effective words of the Gospel, and behold in it a representation of the scene of the judgment that comes upon all men when, by death, they enter the other life.

In the early morning Jesus comes from the Mount of Olives into the temple, where the people gather around Him, and He sits down and teaches them. What a beautiful picture of Heaven is this! The Mount of Olives represents the Lord's Divine Love; the temple, His Heaven and Church. Coming early in the morning from the Mount of Olives into the temple represents the Lord entering Heaven and the Church, from His Divine Love; the gathering of the people around Him represents the angelic societies who are all centered

in Him. He sits, while teaching them. To sit is predicated of a permanent state, a state of the will, and thus of the love. So does the Lord constantly, from His surpassing Divine Love for mankind, enlighten and instruct the angels, who are thus drawn together in mutual love for each other by their common love for the Lord. Is it not a most strikingly beautiful and impressive representation of the Heavenly state?

To this gathering come the scribes and Pharisees, leading thither the woman taken in adultery. So may we imagine men, self-satisfied with their own virtue and intelligence which they parade in public, yet burning with the lust of accusing others, entering into the other world and coming into the presence of the Lord. They bring the woman to trial. Nay, they have already pronounced judgment upon her themselves, and they come to put the Lord on trial. Jesus stoops down and writes upon the ground. Perhaps they imagine that He does not care to listen to them, for they persistently keep up their accusations and their attempts to put Him to the test of their Pharisaic judgment, ready to condemn Him. "So when they continued asking Him, He lifted up Himself, and said unto them"—What? That she must be stoned? That she may be forgiven if she repent? None of these judgments are uttered by Him. He accepts their witness concerning her. He accepts their interpretation of the Law of Moses. But who shall be the judge and executioner under that Law? He returns the wholly unexpected and quite disconcerting answer: "He that is without sin among you, let him first cast the stone at her. And again He stooped down and wrote upon the ground. And they which heard it, being convicted by conscience, went out one by one, beginning at the eldest, unto the last. And Jesus was left alone, and the woman standing in the midst."

It is, then, the conscience, that is, the man himself as he is in himself, that judges him. If the man have sinned in thought and affection,—that is, in his private life, in his spirit, in the life that he keeps from the outside world, but that makes up his real character,—then it is this that leads him himself to depart from the Lord, to leave the society of

those who come in humility to hear the Lord, to go away from the temple, away from Heaven and the Church.

For, when we read that "Jesus was left alone and the woman standing in the midst," we are, of course, to understand that those who departed one by one, were the scribes and Pharisees who had come to accuse the woman,—not the people who had gathered earlier to hear the Lord. These were still in His presence: "And Jesus was left alone, and the woman *standing in the midst.*"

So everyone that after death comes into the presence of the Lord and of His angels and other disciples, is at first in a state of life like that in which he appeared to the world which he has just left. But, by force of the sphere of truth and goodness encompassing the Lord and filling the heavens, he is, after a while, compelled to lay aside the mask of assumed propriety of behavior, pretended affection for law and order, and to have his heart searched; and when this is done, when he thus enters upon the second state of the life after death, and his real loves and delights come to the surface, if these are evil, he cannot endure continuing in the presence of the angels and of the Lord, and he leaves the heavenly sphere, and betakes hmself to the sphere that is opposed to Heaven, namely that of hell. And this in accordance with the malignity of his evil. "Beginning at the eldest unto the last," for this means, spiritually understood, all the varieties of states of malice and cunning. The "oldest" are those who are most profoundly imbued with such evils and falsities, and the "last" are those who are in the mildest forms of them. And they go to their like in the hells, which are of great variety, in accordance with the evils and falsities of those who inhabit them.

The fact that the Lord wrote upon the ground has very often been commented upon. It is the only instance of which we have any record that the Lord wrote anything. To some it seems strange that He did not write, and thus leave an actual record of His Divine Word, in Divine Form. But one of the reasons why He did not write anything in enduring form doubtless is, that mankind, who are so prone

to be idolatrous, would have worshipped the papyrus, or parchment, or tile, or whatever the substance might be upon which He would have written. Perhaps this is the reason why even the original manuscripts of the Gospels, written by other hands than His own, have not been preserved. When we know that men worship even the reputed ashes of John the Baptist, the reputed nails of the cross, and other relics, what sort of idolatry would not have arisen and endured had the Lord left written words of His! The whole tendency of the Lord's teachings was to lead men up to higher things, to think lofty thoughts, to get into the broad and true spirit of charity, to be enlightened by the Holy Spirit that proceeds from Him as Spirit, to love Him, His Divine Human, Him the Word, the Truth, the Life—not to worship merely earthly and bodily matter.

Many have been the conjectures as to what the Lord wrote on this occasion. The letter of the Word gives us no clue. But the very fact of his writing on the earth, and this under the peculiar circumstances, enables us, when we consider the whole story in the light of the internal sense and of correspondences, to understand what must have been the purport of the writing.

Moreover it is of the first importance, when searching the Scriptures, to search the whole of them. The New Testament stands not alone;—disconnected from the Old. The Old and New Testaments together form the one Word of the *Lord*, written by the one Divine Author, even if through different amanuenses; and we must seek light from *all* of its pages.

In spite of the very painstaking care with which men have compared the Old and New Testaments, yet they have overlooked a very important parallel passage in the Old to this one in the New, of the Lord writing on the ground, and of the leaders of the Church departing from Him. There is a passage in the prophets, which we may in fact regard as the prophetic prediction of this episode in the temple at Jerusalem, and which leads us to infer what the Lord wrote on the ground. The passage occurs in that magnificent seven-

teenth chapter of Jeremiah in which the good and the evil are contrasted, and which abounds with sentences that are household words in every pious family.

This is the passage: "A glorious high throne from the beginning is the place of our sanctuary. O Jehovah, the hope of Israel, all that forsake thee shall be ashamed; *they that depart from Me shall be written in the earth*, because they have forsaken Jehovah, the Fountain of living waters."

Who is Jehovah? Jesus our Saviour. Who is the fountain of living waters? Let the woman of Samaria answer who met Him at Jacob's well: "the Christ." Who is it that hath "forsaken Jehovah the Fountain of living waters"? Let the people in the temple, who came near to Jesus and listened to His teaching, answer, who saw the scribes and Pharisees leave, "one by one, beginning at the eldest and even to the last." These are they that were "written in the earth," these were they that "forsook the Lord," that were "ashamed."

"O Jehovah, the Hope of Israel, all that forsake Thee shall be ashamed; they that depart from Me shall be written in the earth, because they have forsaken Jehovah, the Fountain of living waters."

These men appealed indeed to the Law of Moses: to the Word. They had recourse to "Jacob's Well,"—like the woman of Samaria: But there was this difference, that while she left her water-pot, to call others to come with her to the Fountain of living waters,—the scribes and Pharisees in the temple forsook this Fountain. She came to Jesus bringing the Samaritans with her: they departed from Him.

There are other striking resemblances between the two episodes. In both cases the Lord is sitting. In each case a woman is, next to Jesus Himself, the central figure: in the one case, a woman taken in adultery, in the other, a woman who confessed to having no husband, and to whom Jesus then said, "Thou has well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

And why should there be such a character as these women in these two prominent pictures of the Gospel? Because in

both cases the Lord, as the Great Prophet, after the manner of the Jewish prophets, taught by representatives. He was teaching about the forlorn state of the Church, a Church that had departed from her husband, the Lord; a Church, nevertheless, in which there were still remains of affections for good, through which, by the acknowledgment of Himself, a new Church could be raised up,—this is the woman taken in adultery. He was also teaching about the Church among the Gentiles, who had likewise strayed away from such true concepts of religion as had been engrafted upon their various mythologies and cults, and among whom, likewise through remains of good, the Church could be raised up,—this is the woman of Samaria.

"But," the question may be asked, recurring to the Lord's writing on the ground, "if the scribes and Pharisees that brought the woman are meant by the prophecy in Jeremiah, 'they that depart from Me shall be written in the earth,' does this mean that the names of these men were traced in the dust by the Lord?"

It would seem so; but we cannot aver it positively. The Gospel account is silent as to this, as if it were not for us to know the exact words that He wrote with His finger in the earth. Yet it is very clear from the whole story, especially when considered in connection with the prophecy in Jeremiah, that His so writing was expressive of the fact that their own lives had condemned them, that the Church among them was at an end, desolate, profane, infernal, cast out into the dust of hell. The Greek of the Gospel story is very expressive: He wrote "into the earth." It was the record of their lives, made by themselves, and yet in accordance with the force and power of unchangeable Divine Law, thus "with the finger" of the Lord.

We read much in the Word about things being written, and frequently indeed of their being written in "the Lord's book." So David says, "My bone was not hidden from Thee when I was made in secret; upon Thy book were written all the days when they were fashioned, and not one of them is wanting" (Psalm cxxxix, 15, 16). How evident it is that

by writing in the Lord's book is here meant that all the states of life that go to construct or fashion a man's character are implanted in his life. The Lord's writing things in a book means, then, that which is inscribed by Him on man's spirit, that is, on his heart and soul, or what is the same thing, on his love and faith. Therefore David wrote in another Psalm, of the wicked, "Let them be blotted out of the book of lives, and not be written with the righteous" (Psalm lxix, 28). And the Last Judgment is described by John in the Revelation by these words, "I saw . . . that the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works . . . And if any one was not found written in the book of life, he was cast into the lake of fire" (Rev. xx: 12, 13, 15).

When therefore the Lord "writes in the dust," it evidently indicates condemnation. This is made clearer to our understanding by the facts related by Swedenborg concerning the other life, that places where evil spirits are, at the sides beneath the soles of the feet of the Grand Man, appear as land, and in fact as land untilled and dry, under which are certain hells. This land is called damned land, and the dust there damned dust. The damned land or earth is distinguishable from land that is not damned from the fact that it is utterly barren and mere dust, here and there perhaps covered with thorns and briars; while the land that is not damned is fertile and full of herbs, shrubs, trees and cultivated fields. From this fact came the custom in the representative Jewish church of throwing themselves on the earth, rolling themselves in the dust, or sprinkling dust on their heads, to represent grief on account of their being defeated by their enemies or because their sanctuaries were violated by their foes.

When, then, we read in Jeremiah of those who are "written in the earth," it means those who are condemned on account of their evil state of life; and the Lord's writing on the ground when the scribes and Pharisees brought the woman to Him, signified the same thing, namely that "they that de-

parted from Him were written in the earth," that is to say, that they also were condemned on account of their adulteries. Therefore Jesus said, "He that is without sin among you, let him first cast the stone at her."

But the Lord wrote on the ground twice. What significance did this have?

It signified their condemnation not merely on account of natural adulteries, but also on account of adulteries in the spiritual sense. For the scribes and Pharisees were those who adulterated the goods and falsified the truths of the Word, thus the Church. And "adulteries" in the spiritual sense, are adulterations of good and falsifications of truth. It was mainly on this account that that nation was called "an adulterous and sinful generation" (Mark viii, 38).

It is a sad picture. Yes. And yet, what a glorious promise there is contained in the conclusion of the story! The scribes and Pharisees depart out of the Lord's presence. This represents the removal of evil and falsity by the judgment. "And Jesus was left alone, and the woman standing in the midst." The power of the Lord's words effected the removal of all those accusers. Yet she, who, presumably, was the worst, was by that same power kept in the midst.

Does it seems strange? Have we not in this an inkling of the nature of her sin? It was great. Yet there must have been something salvable in her, which was stirred by the presence of Jesus, by the very voice of Him who had come to save men from their sins. Was not her particular case, then, one of those moral sicknesses of which the Lord said "This sickness is not unto death?" The sequel of the story shows that. "But Jesus lifting up Himself, and beholding no one except the woman, said unto her, Woman, where are those thine accusers? Hath no one condemned thee? But she said, No one, Lord. And Jesus unto her, Neither do I condemn thee; go, *and sin no more.*"

So she represents the Church, in which there is still left some affection for good. Jesus lifting up Himself,—how beautiful, how soul-moving a representation of the stirring of the Lord's Divine Love toward the Church! He ceases

to write upon the earth. The removal of accusing evil spirits and of the condemnation which they bring, has been accomplished. He rises in His Divine Love, and leads the Church to perceive the removal of these spirits, and of her consequent freedom. The Church is thus taught that no evil condemns which has not yet been seen to be sinful; but when it is seen to be sinful, then it must no longer be persisted in.

The Lord of life helps sinners to walk the path of virtue and righteousness, and to desist from evils because they are sins against Him. Thus, and thus alone, can the Church which had departed from the Lord be re-established and raised on high into the very heavens.

E. J. E. Schreck.

THE GRAND MAN.

It is well known that this expression has been in current use in the New Church for more than a hundred and twenty years, and that it means Heaven in respect to its being organized in the human form. The expression was first brought into use by the Rev. John Clowes, who was the first translator of the "Arcana Cœlestia" into English.* Mr. Clowes was a thorough scholar, and a refined and cultivated gentleman, as well as a profound student of the New-Church theology. As a scholar he was of course well aware that the Latin word *maximus*, translated in this expression "Grand," is the superlative of *magnus*, which means "great," and that therefore a literal rendering of it would be "greatest." Why therefore did not Mr. Clowes so render it? Evidently I think because this would be a false rendering; for it is not true that Heaven is the Greatest Man; there is One who is greater. This seems so obvious a reflection that it is rather surprising to find anyone wishing to apply this expression to anything but the Lord. The expression "Grand Man" has

* The first volume of the "Arcana" in English was published in England in the year 1784, and it contains the expression in question printed thus—GRAND MAN, in capital letters, wherever it occurs.

been in current use in our body for a century and a quarter; many thousands of refined and cultivated New-Church people have found it acceptable and descriptive, and have made use of it without demur, and it is only of late that anyone has manifested a desire to interfere with it.

Seeing that Heaven is certainly not the greatest man, and that it is false to say that it is, or imply that it is, and very seriously false, and seeing also that our noble English language supplies another word than "greatest," which is an exact rendering of the Latin word *maximus*, and is a word not liable to excite any false idea in the mind of the reader or speaker of it, a word also which is in common use among the best speakers of English in this very sense and meaning, why should we not avail ourselves of it, and why should anyone now desire to avoid and depreciate it? Surely the plainest dictates of common sense would lead us to introduce this word if it had so happened that it had never been introduced before, rather than to make a move in the opposite direction, and try to abolish the use of it after this use has become firmly established.

If we open Webster's Dictionary at the word "grand," we find the first definition of this word to be: "Of large size or extent; great; extensive; hence relatively great; greatest; chief, principal." Note that "grand" is here said to be equivalent to "greatest." And then Webster quotes in confirmation of this first definition the familiar expressions, Grand Army; grand mountain; grand mistake, grand commission, (Shakespeare); grand foe, (Milton). In his second definition of the word "grand" Webster says: "Said of things, majestic, splendid, magnificent, sublime; as, a grand view, a grand conception." In his third definition he says: "Holding an elevated or advanced rank . . . as, a grand jury," and the like; and adds: "Grand, in reference to objects of taste, is applied to that which expands the mind by a sense of vastness and majesty; a cataract is grand." These definitions do most fully justify the application of the word "grand" to Heaven. It is evident that "grand" is a truly superlative word, and that therefore the expression "Grand Man," when applied to Heaven, is exactly right.

Let us now see what the Century Dictionary says about this word "grand." Thinking of the Grand Man, the definitions here given are very striking. The Century's first definition of "grand" is: "Great, large, especially of imposing magnitude; majestic or sublime from size and proportions; as, a grand mountain chasm; a grand building." Second definition: "Of very high or noble quality; lofty in character or position; of exalted power, dignity, beauty, etc.; great, noble." Third definition: "Principal; chief; most important; as, the grand master of an order; a grand jury; thy grand captain (Shakespeare); grand inquisitor (Cowper)". The Century adds the following miscellaneous examples: "Grand assize; grand climacteric; grand commander; grand cross; grand duke; grand piano; grand stand."

In the face of these authorities it cannot be denied that it is purely imaginary to suppose that there is anything contrary to good usage in the expression "Grand Man."

But granting all this, it may still be said in defence of the expression "Greatest Man," that Swedenborg himself calls Heaven the *Maximus Homo*, and that if it is false to call Heaven the "Greatest Man," Swedenborg was himself in error in so doing, for *Maximus Homo* is literally rendered into English by these two words. Swedenborg however had no alternative. Writing in Latin, he was subject to all the relative deficiencies of that language, although upon the whole Latin was the best language for his purpose. Foreigners complain that one of the main difficulties in learning to speak good English is the immense abundance of its synonyms. Quite frequently we have at our command words and expressions of French, Saxon, and Latin derivation where Swedenborg had only Latin ones. One great deficiency of the Latin is that it possesses no articles. Where we can say "a man," "the man," or simply "man," Swedenborg could only write "man." Consequently he could not say "*the* Grand Man," but only "Grand Man," which as it stands in the Latin might possibly mean merely *a* grand man. The translators of the Writings into English have always found this deficiency of the Latin a great difficulty, calling

for the utmost nicety of taste and judgment, for the sense may be greatly altered by a mistake in this respect, and even when this disaster does not result, bad English may easily be thrust wholesale on the disgusted reader. While it is of course true that in certain respects English is inferior to other languages, in one respect to Latin, in another to French, in another to German, in another to Greek, and so on, yet we have the authority of the great German philologist Grimm for saying that the English language is upon the whole the most perfect of any language that has ever been spoken or written on this earth, and in rendering Swedenborg into English we ought to avail ourselves of this perfection of it, for it is this which makes the translation of the Word and the Writings into English so delightful and so invaluable a fine art. In the case before us we enjoy a great advantage which ought by no means to be thrown away, possessing as we do the French word "grand" as well as the Saxon "greatest" to translate the Latin *maximus*, where Swedenborg had no other word than this at his command, for of course the Latin *grandis* is not sufficiently strong, meaning as it does merely "great," except when used of style.

It may also be objected that in four places in the Writings Swedenborg calls Heaven "the Divine Man," once in "Heaven and Hell," and three times in the "Divine Providence," and it may be said that if it is false to call Heaven "the Greatest Man," it must be equally so to call it "the Divine Man." But in all these four places the context shows the reason why the term "Divine" is used in this connection; namely, because, as Swedenborg there says, the Divine of the Lord makes Heaven, and the Lord is the soul and life of that Divine Man which is Heaven; so that the reader is here in no danger of receiving a false impression, as he would be in all those numerous places in the Writings where from beginning to end of them he would meet with the expression "the Greatest Man." That God is a Man is the first and leading doctrine of the New Church, for this is the doctrine of the Divine Human. The very sound of the words, "God is a Man," is sacred, and strikes upon the mind with an especial

force, driving out whatever idea of a Socinian or Deistical nature may be lurking there; and this form of words ought not to be in any way invalidated, or even trenched upon, by the use of an expression that would suggest some other idea.

It should therefore be regarded as a very Providential circumstance that the first translator of the "Arcana Celestia" into English was led to avoid calling Heaven the Greatest Man. Being a thorough scholar, Mr. Clowes knew perfectly well that this would be the most obvious rendering of *Maximus Homo*, and it seems quite evident that he intentionally avoided it because of its false suggestiveness.

It may be added that in the Latin there is not the same objection to the use of the term "*Maximus*" in connection with Heaven that there would be to the use of "Greatest" in this connection, because *Maximus* was in use among the Romans in the same sense as is "Grand" with us. It was for instance used as a part of the proper name or title of several of the Roman emperors; at least four of them were called "Maximus." And in the same way the abbot of Chrysopolis, who lived about the year 580, was styled "Saint Maximus." And it would have been absurd to speak of four "Greatest" emperors, and a "Saint Greatest," but not at all so to refer to these emperors and this abbot as "Grand," as we may clearly see from the French expression "Grand Monarque."

On all accounts, therefore, I think it cannot be successfully denied that Swedenborg was right in selecting the name *Maximus Homo* as the descriptive name for Heaven in respect to its being organized into the human form, and that Mr. Clowes also was most emphatically right in rendering *Maximus Homo*, "The Grand Man."

JOHN F. POTTS.

CURRENT LITERATURE.

A NEW-CHURCH TRANSLATION OF GENESIS.*

THE new version of the Book of Genesis just issued by the General Conference of the New Church in Great Britain is undoubtedly a great improvement, and is a credit to all concerned in its production. It is a nice little book to hold in the hand, and it is a pleasure to read it. The aim of the Committee of translators, which contains the names of many well known and highly respected English New-Churchmen, has been to produce a book that should combine fidelity to the Hebrew and Latin texts with good readable English as little removed as possible from the wording of the old English Bible, and this aim has been in a great measure well attained. This translation of Genesis is a long step in the right direction, although it must be added in all honesty that there is many another long step to be taken before anything like perfection is arrived at. It is unfortunate that the work is preceded by a rather poorly written Preface, in which the intended meaning is in places far from clear.

The translation before us does not profess to be absolutely thorough in fidelity; it is a compromise, good and scholarly up to the point where thorough scholarliness would shock too severely the general reader, but as a rule stopping short there. As an instance of this the word "face", which is plural both in the Hebrew and in the Latin of Swedenborg, is sometimes made plural and sometimes singular, as in Gen. 4:14, "Thou hast driven me out this day from the faces of the ground, and from Thy face shall I be hid," where the same Hebrew and Latin word is rendered both "faces" and "face," and in verse 5 the same are rendered "countenance,"

* *The Book of Genesis:* a new version. Issued by the General Conference of the New Church. London: JAMES SPEIRS. 1912. 144 pp., 12mo. 60 cents.

where it is said of Cain that "his countenance fell," thus presenting a double liberty taken with the original texts in the same chapter, which seems quite unnecessary even from the translators' own point of view, seeing that "his face fell" is a better phrase than the somewhat affected one that has been retained. It is only fair to say that foot-notes warn the reader of both these inconsistencies. The book contains many such inconsistencies.

The translators have done well in following the Revised Version by not so visibly breaking up the text into verses, and they would have done still better if they had not broken it up into so many needless sentences, especially in the narrative portions, where the reader is made to stumble over a host of full stops and "Ands" as he reads what is really a well-connected history. The internal sense is continuous, and the Hebrew is also very much so, and fidelity to these would have dictated a very different course of action. It is also a poor usage in English to begin sentences with "And", yet this is here done in hundreds of instances where there is absolutely no call for it, but where the necessities of the case are opposed to it.

Another great hindrance to the quick apprehension of the sense is the very serious way in which the book is over-pointed.

Among the many good points of the book may be mentioned "brooding" (1:2), instead of "moved;" "a son of" instead of "old," in many places; numbers placed in the right form, such as "a hundred years and twenty years and seven years," which is in strict accordance with both the Hebrew and with Swedenborg, instead of "a hundred and twenty-seven years;" and the Divine name "Jehovah" preserved all through the book.

Examples of bad points are, the Hebrew "words" altered to the English "things"; "husbandman," where the Hebrew is "man of the ground" (9:20); "young bullock" (18:7), for the Hebrew "son of an ox"; "toward Sodom" (18:16), instead of the Hebrew "upon the faces of Sodom"; "face," instead of the Hebrew "nostrils" (19:2); "feast," where the Hebrew is "drinking," in many places; "thee" cut down from the Hebrew "thy faces" (19:21); "verily closed up," for the Hebrew "closing had closed up" (20:18); and "certainly bless,"

for the Hebrew "blessing will bless" (22:17). These last two instances are examples of the many queer tricks that have here been played with this Hebrew idiom, which is always carefully respected by Swedenborg. A grievous blemish is the absence of the customary capital initials in pronouns applied to the Divine Being. This runs all through the book, and is a constantly recurring shock to the reverent reader, who finds for example sentences containing "he," "him," and "his" some of which words refer to the Lord and some to a finite person, all jumbled together, being printed precisely alike in the old irreverent style. If one did not see this truly shocking practice here revived, it would seem unbelievable that professed New-Churchmen could bring themselves to consent to it. In one dreadful instance (Gen 5:2) the pronoun "he," referring to God, is printed with a small initial letter, while the fourth succeeding word "Man," referring to human beings, is distinguished with a capital initial, thus making the phrase read "he called their name 'Man,'" which is about as shocking a way of printing the words as could easily be conceived of. A minor defect is too many "which's," when "that" would be so much better; Gen. 23:17, for example bristles with five ugly "which's" in less than three lines.

It is easy to find fault, and by no means so easy to avoid faults. Yet there is a right time and occasion to point these out, and this is especially the case where things Divine are involved, and this will not be objected to where all are united in a heartfelt desire to make the Word of the Lord in its purity and in its power as immediately accessible to all the people as can possibly be done.

JOHN F. POTTS.

SWEDENBORG'S WORK ON GENERATION*

THE appearance of the second English edition of Swedenborg's posthumous work on Generation has again made

* *The Animal Kingdom* considered anatomically, physically and philosophically: *parts* 4 *and* 5,—the organs of *Generation*, and the formation of the fœtus in the womb, after which follow chapters on the breasts and the periosteum. By EMANUEL SWEDENBORG; translated

accessible to the students of his scientific writings a work that has long been out of print. As the treatise is a part of the series that Swedenborg at one time intended to publish under the general title of "Regnum Animale," the new edition makes that fact manifest on its title-page, which we have transcribed in our foot-note. While the present work is but the author's first draft of the subject, which would undoubtedly have been much amplified if he had re-written it for publication, yet according to Mr. Acton,

> it evidences throughout, the presence and all-ruling influence of those doctrines both published and unpublished, concerning the human soul, which had been formulated by the commanding genius and the penetrating perception of its author.

James John Garth Wilkinson, who first translated this work into English, said of it:

> The work as it stands is a worthy integral part of that extraordinary series of works which more than a century ago [this was written in 1852] appeared in Latin. . . . What its precise merits may be, we will not prejudge; *that* is a question which belongs to the future. We see in it great intuitions of order, with a most ingenious application to details: much that is as new to the human mind now, as when the manuscript was written. We see in it also a constant amalgam of physics and metaphysics, like what there is in the human body itself; but which we do not know where to find in any author but Swedenborg. And moreover we recognize in it an affinity to Man, an addiction to central truths and principles, which is too absent from the corresponding works of this age. Yet we own that it is worth but little as a hand-book for the kind of information now sought in the medical schools.
>
> In truth the work is non-medical: it is one of those productions, which must exist more and more in all departments, and which are designed to promote a non-professional, public, or universal view of the matters in hand. Science in its universals is no tradesman, and works not for the improvement of any calling; but solely because truth is good. Such science for the human body has been cultivated by the non-medical Swedenborg.

In the opening paragraph of his preface Mr. Acton informs us that while the present translation was undertaken

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from the Latin by Alfred Acton. Philadelphia: Boericke & Tafel. 1912. 398 pp., 8vo. With 10 anatomical plates. Cloth, $3.00 net; postage, 20 cents.

as a revision of Wilkinson's, and while it is based on that, yet it involves so many changes, and differs so widely from it, that it must be considered as another translation rather than as a revision of the preceding one. Wilkinson himself remarked that there are passages in Tafel's Latin edition of which the sense is doubtful; but as Mr. Acton had the assistance of Mr. Alfred H. Stroh in solving some of these difficulties through corrections in the Latin text made by consulting the original manuscript, the present translation is certainly more acurate than the former. Moreover, anatomical and other obscurities are rendered more intelligible to the general reader by numerous footnotes. The present edition is also enriched by an index of subjects, an index of authors cited by Swedenborg, a key to the paragraphing of the Latin and the two English editions of the work, a page of errata in the Latin edition, and finally ten anatomical plates that make the whole much more comprehensible for the general reader. Mr. Acton informs us that these plates "have been selected by Dr. Felix A. Boericke, to whose generous enterprise we owe the present edition of a work which has long been almost unavailable of purchase."

B. A. WHITTEMORE.

JOHN BIGELOW'S BOOK ON THE BIBLE.*

THE title-page of the original edition of John Bigelow's book on the Bible (which was privately printed nearly twenty years ago "for the information of my children and a few friends") bore, in addition to the present title, a subtitle that read, "or, How I came to know and reverence Emanuel Swedenborg." The autobiographic nature of the work was thus made known at the outset, and the story was outlined in a few striking words; faith, scepticism, and then faith again,—faith renewed, rationalized, and made unshakable through a progressive understanding of the doctrines of

* *The Bible That Was Lost and Is Found.* By JOHN BIGELOW. New York: New Church Board of Publication. 1912. 120 pp., 8 vo. Portrait. $1.00.

the New Church and of the internal sense of the Word as expounded in the Writings of Emanuel Swedenborg.

The story opens when the author was about thirty-seven years of age, at which time, though still respecting and much interested in the Bible, he was quite sceptical of its Divine origin. The successive incidents leading to his conversion to the New-Church belief,—in all of which incidents he subsequently thought he could see, more clearly than in any other series of events in his life, the manifestation of a Fatherly Divine Providence,— we will not here touch upon; for it is our desire to prompt any reader of this notice to get the volume for the delight of himself and his friends, rather than ourselves to satisfy any curiosity that might otherwise lead him to turn to the book. We will merely say that in addition to the strictly biographic matter, the author makes known some of those essential features of the true Christian religion that unitedly are not to be found elsewhere than in the New Church, and that are as yet so little known in the world at large. As the original title implies, much stress is laid upon the science of correspondences, and the revelation of the internal sense of the Word through Swedenborg. In these he points out that we have "an explanation and a solution of the difficulties which furnish the pretexts of Higher Criticism so called;" and he says that, outside New-Church literature, he knows not where else to find any books "which could have solved the difficulties which confronted me in trying to find the proof in the letter, than the 'Word was God.'"

It seems probable that this work might never have been published for the world at large but for Rev. Julian K. Smyth, who has edited this second edition, and has written an Introduction to it, the concluding paragraph of which reads as follows:

> It could not be otherwise than that in preparing this book to go forth on what I confidently expect to be a mission of wide usefulness, I have counted it a labor of love; a labor of love to one of the grandest of men, whom the Lord in His good Providence has raised up to be so worthy a witness of the truths of His New Church.

As this work in its present attractive form will doubtless go through more than one edition, we venture to make a

suggestion that may add a bit to the value of future issues. An examination of the opening words of the narrative takes us back to the year 1854; and the query at once arises, How old was Mr. Bigelow then? In the present volume there is nothing to guide us to a definite answer to this question. If the dates of birth and death were added to the portrait frontispiece, it would give the cue; but a brief biographic sketch would be far better, since it would make known to any uninformed reader who might be inclined to ask, Who was John Bigelow, the fact that he was a person of decidedly commanding reputation, one therefore whose opinion on the subject under consideration should be worthy of most careful attention.

B. A. WHITTEMORE.

THE KINGDOM OF THE DIVINE PROCEEDING.*

SWEDENBORG teaches that spiritual truth cannot be discovered by natural science, but that it can be illustrated and confirmed by it after it has been received by Divine Revelation. Nevertheless, Swedenborg himself was prepared to receive a Divine revelation of spiritual truth by the study of the natural sciences. The writing of his "Principia" and his works on the "Animal Kingdom" prepared him for his investigations in the spiritual world and enabled him to write the "Divine Love and Wisdom." A similar preparation in natural science is required by his readers for a full understanding of his writings on spiritual subjects. Miss Beekman's studies are in just this direction, and in publishing her books she is rendering a most valuable and important service. In this one she applies Swedenborg's reasoning in the "Principia" to the great doctrine of the Divine Proceeding in the work on the "Divine Love and Wisdom." And she finds many helpful particulars also in the works on the "Infinite" and on the "Animal Kingdom."

* *The Kingdom of the Divine Proceeding.* By LILLIAN G. BEEKMAN. Bryn Athyn, Pa.: Academy Book Room. 1912. 82 pp. 8vo. Paper. 50 cents.

Incidentally she shows how the modern scientific doctrine of the ether is progressing towards Swedenborg's great teaching concerning the atmospheres. She says:

> The term "ether," as used in modern science, denotes a supersensible, imponderable medium, filling the vast spaces of the universe, and perceived only by rational deduction from observed effects. The currents, undulations, oscillations and pressures of this medium are seen to be in some active way connected with the forces of magnetism and electricity, with the transmission of light and the communication of heat. It is regarded also as probably, in some unexplained way, an agent of "gravity," or the placing and holding together of bodies proper to a solar system in that sustained mutual order and relation which constitutes them an integral system or whole, unconfounded with any other. . . . . The ether is thus looked to as itself furnishing the ultimate bond of cohesion, both to the greatest compound wholes and to the least molecules. By many grave thinkers it is also regarded as the presumptive source of the *materia* of which ponderable matter is framed. (pp. 5, 6.)

From this as a starting point the writer goes on to show that Swedenborg's elemental kingdom, or kingdom of the ether in the most general sense, performs all these offices, and in addition performs offices to organic bodies far more wonderful, and the higher ethers determine immediately the formative substance of living bodies, and thus are concerned in their pre-natal framing. But unlike the conception of the ether by modern science Swedenborg teaches that it is not a continuous substance, except as it exists above creation and is the Divine Substance itself. As it flows forth from God, as the Divine Proceeding, it becomes a vesicular or foam-like structure developed through the whole extent of the universe. But it is still thus far supersensible and not to be called material. The continuous ether Swedenborg calls THE INFINITE, God, the Father. The ether proceeding from this as the first step in creation he calls the "universal ether," and sometimes the "universe." Miss Beekman, in a striking manner, calls attention to how this is infinite from within and finite from without, and thus is the *nexus* between the Creator and His creation, which afterwards became revealed as the Logos, the Divine-Human. She also shows in a beautiful manner how the motion of the

Divine Proceeding in the descending degrees of the ether, or atmosphere, has its beginning in the Divine itself, and is procreated in the human, and thence in all beneath, thus producing the image and likeness of the Creator in all His works. We are grateful for the light thus thrown upon the profoundest truths of theology and cosmology, and regret that space will not permit us to go farther with a description of this excellent work. We must content ourselves by giving a list of the subjects unfolded. I. The Logos. Swedenborg's Argument of Creation. II. The Beginning of Finition. III. The Primordial Vortex Points and the First Finites. IV. The Epoch of the First Aura. V. The Universal Aura. VI. The Second Aura. Under the Universal Aura some of the particulars drawn out are as follows: The universal aura is called celestial when viewed from without, but the Supreme Spiritual or the Divine Spirit when viewed from within. The universal aura is the Nexus between the Infinite and the celestial plane. The office of the primal aura to the human spirituous fluid. The two things that are drawn forth from the body at death. The universal aura as the basis of the heavens.

H. C. H.

THE COMPOSITION OF MATTER.*

THERE are many remarkable approaches to the New-Church doctrine of matter and mind in this little book, and it is of the greater interest if we may believe that it indicates a general trend of modern scientific thought of which it is itself a part, as it seems to wish us to believe. For it says that "Science aims, through the study of the operations of causal law, to gain knowledge of the Source of all that is; in advancing human knowledge it strives to 'think God's thoughts after Him.'" (p. 23.) This is not unlike Swedenborg's purpose in his scientific pursuits.

* *The Composition of Matter and the Evolution of mind:* Immortality A Scientific Certainty. By DUNCAN TAYLOR. London: The Walter Scott Publishing Co. New York: Charles Scribner's Sons. 1912. 176 pp. 12mo. Cloth.

The starting point with all scientists now in the study of matter is the ether, and with this our book begins its theory. It defines matter as force made visible. We read:

The discovery of "electrons, or unitary atomic charges," was clearly formulated by Faraday in 1834, but he did not discern that of these all matter is composed. According to the latest writers on the subject, ... these atomic charges have endless modes of combining—these combinations being effected by infinitely varying swiftness of motion and equilibria into atoms, these in turn, into molecules, until the aggregation makes visible substance or matter. (p. 22.)

This is certainly an approach to Swedenborg's teaching in the "Principia" of the origin of matter from points of energy swiftly moving in spirals to meet and cohere in bullae; and thence by the gathering of these into masses the atmospheres are formed. And by grosser atmospheres coming to comparative rest ponderable matter is finally made to appear as the ultimate of creation in the mineral kingdom. And like Swedenborg the present writer recognizes this proceeding of force in two forms, positive and negative, to produce an equilibrium. He writes:

The characteristics of all phenomena are actually positive initiative and negative response, and no unit is conceivable without these characteristics: even a negative corpuscle, while it exists at all, is an embodiment of the positive impulsion. (p. 21.)

By "initiative" he means charged with the power to move and communicate the power of motion, spiritual first and thence reaching, or ultimating in, material. Swedenborg says:

Before anything elementary can exist, it is necessary that there should be two principles in the world, the one active and the other passive. They cannot possibly be conceived as being so separated but that they must unite into one body. . . . . Wherever therefore there exists a small volume of this kind, consisting of actives and passives, there cannot but arise a position which is suited to each. (Summary of the Principia, Pt. I. Chapter VI.)

The idea of ether presented in this new book, while less complete, is, as far as it goes, like Swedenborg's *universal* ether. We read:

Newton said that without a transmitting medium the idea of gravitation is an "absurdity." Ether is the transmitting medium: as air

is the atmosphere of cosmic mechanics or physical activity, so ether is the atmosphere of spiritual or causal power. Spirit is the quintessence of power. (p. 13.)

"Everything is upward striving." Gravitation is inherently structural. The omniscient Spirit of the Omnipotent Central Power holds and attracts all things by means of emanations of radiant energy, which interfuses everything everywhere in its perfect atmosphere, ether—that is, the source persists in everything everywhere. (p. 154.)

This, together with other statements of similar import, suggests Swedenborg's doctrine of the spiritual world as the world of causes, and of the *conatus*, or endeavor, that is implanted by the Creator in all things to fulfil the purposes of their creation. (Divine Love and Wisdom, nn. 303, 310.) "Spirit," this new book says, "is the in-forming life of matter and is everywhere present." (p. 19.) In another place we read:

Spirit, the positive human element, being in receiving-conjunction with the Spirit of the Central Power, is not designed to control within a cycle, but for "everlasting life." The intensity of impact on the negative corpuscles, charged with the highest cognitive power (mind), is such that man may be spiritually minded, but in the scale of being he possesses volitional intelligence, and he may aspire for renewal, progress, and immortality, or fail to aspire and live an animal life. (p. 166.)

In this passage and two others we notice that Mr. Taylor holds a form of the doctrine of "conditional immortality," or the continued existence after death of those only who are "born from above," that is, of the Spirit. Swedenborg, while he teaches that one must be "born again" to see the kingdom of heaven, also shows that even the wicked, by the Divine mercy, continue to exist after the death of the material body. But there is no lack of agreement in the following words:

This in-forming impact culminated in the mind of man, which is capable of aspiration in the spirit of the Supreme Omnipotent Central Power, and of receiving conjunction with Him. As an inspiration this fact transcends all other facts. It holds the promise of personal immortality through the known relation of spirit with the spirit of the Omnipotent Central Power. We cannot apprehend the supreme greatness of this Being, without beginning and without end, but it is ours to know that His purpose "is in us, through all things, and above all things." (p. 41.)

Man spiritually in-formed is gravitating towards perfection. Christ was perfection. He knew all things and had all Power, since He never darkened His mind by yielding to sense impressions. His was the equilibrium of Initiative and Response, of Cause and Effect. "He spoke and it was done." (p. 176.)

H. C. H.

A STUDY IN THE DOCTRINE OF IMMORTALITY.

THE main purpose of Professor Brown's book* entitled "The Christian Hope," the author tells us, "is to tell, in as clear and simple language as possible, the story of the rise, history and present state of the Christian hope of immortality." This is a large subject for a small volume of 200 pages. But the whole field is covered with remarkable fulness and clearness. No important phase of the doctrine; positive or negative, historical or theological, has been overlooked. This has been accomplished by a rigid adherence to the single subject discussed, namely, the various beliefs or opinions that have been held down through all the ages regarding that ever pressing mystery, what becomes of man when his physical body dies.

The most obvious opinion is, of course, that death means the end of life. This opinion has existed from the earliest times, but it is remarkable how inconsiderable a place it has held in the history of human thought. A belief in some kind of immortality seems to have been practically universal from the remotest ages.

But it is the Christian hope with which Dr. Brown mainly deals, meaning by that term "that form of hope for the future of the human spirit after death which owes its origin to the life, teaching, resurrection and continued influence of Jesus, the founder of the Christian religion."

This implies in the first place the survival of the individual

* *The Christian Hope;* a study in the doctrine of immortality. By WILLIAM ADAMS BROWN, PH.D., D.D., Professor of Systematic Theology in the Union Theological Seminary, N. Y. ("Studies in Theology" series.) New York: Charles Scribner's Sons. 1912. 216 pp., 12mo. 75 cents net.

personality after death in a form which makes possible the continuity of conscious moral life; moral life implying also social life. The ultimate goal of faith is the coming of God's Kingdom, and that Kingdom is a community of individuals living together under the law of love in the spirit of brotherhood.

The one disappointing feature of this treatise is the indefiniteness of its treatment of the most important feature of the subject, namely the nature of the after-death life. Until recently orthodoxy has held most persistently to the crude idea that the material body is an essential part of a complete human life, and therefore must sometime or somehow be restored to the individual. It is only by implication that Dr. Brown refers to this dogma, and it is only by implication that he gives it any endorsement. He contends that "the Christian hope involves belief in the continuance of personal existence after death under conditions which make possible the continuity of individnal self-consciousness. This is the affirmation of personal immortality." But this certainly does not necessarily imply the resumption of the material body, and a material environment. It would be a very crude materialism that would make these essential to spiritual experience and progress.

Dr. Brown gives especial emphasis to the social aspects of the Kingdom of God, showing how social relationships are the chief field of all regenerative and heavenly activities.

J. C. AGER.

HISTORY OF CHRISTIAN THOUGHT SINCE KANT*

IN the new series of hand-books now being published by Scribner under the general title of "Studies in Theology," three were planned to cover in outline the entire history of Christian thought. While we have not had an opportunity

* *An Outline of the History of Christian Thought Since Kant.* By EDWARD CALDWELL MOORE, Parkman Professor of Theology in Harvard University. ("Studies in Theology" series.) New York: Charles Scribner's Sons. 1012. 249 pp., 12mo. 75 cents net.

to read Herbert B. Workman's "Christian Thought to the Reformation," we took pleasure in reporting upon Professor McGiffert's "Protestant Thought before Kant" in the issue of the REVIEW for last April; and we are now pleased to say a warm word for Professor Moore's "History of Christian Thought Since Kant." Not that it is without faults,—for, considering that it professes to be a history, it has what to some judges would seem the very grave fault of bristling too much with the author's own opinions, expressed in sufficiently positive manner; but nevertheless we believe it gives a very good idea of the main currents of nineteenth century thought, and of present day tendencies. As the author has been giving a course under the same name at Harvard College for some years past, it is probably safe to assume that this volume represents a digest of that course; and the author's judgments here expressed represent the personal comments that he is accustomed to scatter through his lectures in an entirely justifiable way. To attend the lectures would necessitate the expenditure of considerable time and money; but for less than a dollar we can get the substance of the course in this form.

During the period covered by this volume, rationalism in theology, and the critical method of Bible study, have completely changed the aspect of Protestantism. This little volume shows clearly to a New-Churchman that the process of vastation has been going on with amazing rapidity, so that there no longer seems any certainty in the foundations of "orthodoxy." The tendencies have been mainly destructive; and but little constructive work of an effective kind has been done. Of course the author thinks his own comments help towards re-construction; but as his views have little, if anything, in common with Swedenborg's teachings, no New-Churchman would agree with him.

The statements commonly quoted from Ralph Waldo Emerson, Edward Everett Hale, Henry Ward Beecher, James Freeman Clarke, and others, with regard to the influence of Swedenborg's teachings upon nineteenth century theology, are hardly borne out by the testimony of this volume;

for Swedenborg's name is mentioned but twice in the entire book, and then only in an unimportant way. However that may be, New-Churchmen can hardly doubt that the vastating of Christendom now going on, is but making ready for the growth of the New Church in the world. If they wish to understand this vastating process, we recommend them to read this book.

B. A. WHITTEMORE.

THE RELIGIONS OF MODERN SYRIA AND PALESTINE.*

THIS book is an expansion of lectures delivered on the Bross Foundation at Lake Forest College in the latter part of 1908, by Frederick Jones Bliss, Ph. D., of Beirut, Syria. The lectures have been added to; but surely not expanded in the sense of having been more condensed than the book. For the book is packed with facts, to the minutest details of the history, ritual, church government, and bewildering inter-relations, of the Syrian and Palestinian Churches of to-day, Christian and Mohammedan. It is fitly provided, therefore, with a copious index, in addition to several appendices. There are a few illustrations of minor matters.

The author was forced by considerations of space to omit a proportionately large treatment of the Jews and of the secret religions of Palestine and Syria; but, as the book stands, it is a well arranged and exceedingly informing account of the other cults. Chapter I. sketches the rise and consequent inter-relations of the present churches in the two countries. The second chapter describes in great detail the constitution of the Orthodox (Greek) Church, the Old Syrian, the Uniates and the Maronites; and Chapter III. (the most generally interesting in the book, probably),

* *The Religions of Modern Syria and Palestine.* By FREDERICK JONES BLISS, Ph.D. (Bross Lectures, 1908.) New York: Charles Scribner's Sons. 1912. 355 pp. 12mo. $1.50 net.

their ritual. Chapters IV. to VI. consider Islam, the Sunnites mainly, but also the Shiites. The seventh and last chapter deals with the spirit, methods and progress of both Catholic and Protestant missionary work in the two countries. It is especially to the student and worker in this field that the book gives recent and very full information on its subject.

For even a reader without that special interest, Dr. Bliss has very much enlivened what is a rather statistical work by drawing upon conversation, personal observation, and Syrian residence for a large number of his facts. A few quotations will illustrate the detail into which the book goes, but with what beauty occasionally, what general human interest often.

> In Syria and Palestine the usual time for solemnizing weddings is Sunday. At the village of Mahardy, in northern Syria, where the population is Greek Orthodox, there is but one wedding day in the year, usually a Sunday in October. The priest goes from house to house, reading the marriage service over each couple in an abbreviated form. The festivities, however, are celebrated in common during four or five days when the whole village thinks of nothing else. (p. 146.)

Speaking of the Moslem call to prayer at dawn, the author says that

> This adhan, or call to prayer, sung in a sort of florid chant, rings out over every mosque in Islam. . . . The crier, or muadhdhin, is often chosen for the strength and sweetness of his voice. In a closely built city like Sidon it is inspiring to listen from the housetop to this human carillon, borne through the sunset glow from minaret to minaret, with many a variety of key and cadence. The singer first faces the South, turning to the other points of the compass as the chant proceeds. In the minarets of the large mosques the singers may be two or more, chanting now alternately, now in unison. "God is great!" they call four times, and then repeat the phrases: "I testify that there is no God but God! I testify that Mohammed is the prophet of God! Come to prayer! Come to salvation! God is great. . . . Mercy and peace be unto thee, O prophet of God!" In some lands after the first or morning call the words are added: "Prayer is better than sleep!" (p. 200.)

I once saw a man put down his prayer-rug on the floor of a railway car. As the train was winding through the tortuous valley

leading up to Jerusalem, the worshipper, who had begun his prayer with his face turned southward toward Mecca (as is required), soon found himself twisted toward every point of the compass, till finally he suspended his devotions to consult the company, who comforted him by agreeing that God would doubtless recognize his good intentions in the matter of orientation. (p. 201.)

W. F. WUNSCH.

FAITH AND THE NEW TESTAMENT.*

THIS is a well written book. For one who wishes to get in a convenient form the main results of the critical study of New Testament history, it is satisfactory.

Five brief chapters deal with "The Problem" presented to New Testament students, "The Settlement of Tradition," "The Settlement of Canon and Text," "Canon and Inspiration," and "Church and New Testament." The position taken by the author on all these questions is cautious and largely affected by traditional influences.

As a matter of history, the conclusion is that the New Testament is a practically reliable account of the Lord's life and teachings, but has no claim to verbal or even historical infallibility. According to the view here maintained, faith in the New Testament rests not so much on the intrinsic character of the contents as on the general presumption that the record is approximately correct. Indeed, the idea that the Gospels contain a fixed body of doctrine once for all given complete and final, is deliberately set aside on the ground that faith to be living must be growing, and a settled body of authoritative doctrine would be distinctive of a retrogressive faith. "We believe that the Christian faith is a body of constantly growing truth, and that God is still revealing Himself in ever new light to the world. And such a doctrine is incompatible with the theory of a fixed revelation." In this way the author seems to dispose of the "faith once delivered to the Saints." How long it will be before the Christian faith will

* *Faith and the New Testament.* BY REV. A. W. F. BLUNT, M.A., Examining Chaplain to the Bishop of Southwell. Edinburgh: T. & T. Clark. [New York: Chas. Scribner's Sons.] 1912. 116 pp., 12mo.

outgrow the Christian record, the author does not suggest, but his position naturally raises the question.

On the question of tradition, the Canon, and the text, the author is probably very near the concensus of opinion among New Testament scholars. According to this opinion, the Gospels gradually took form within the first century of the Christian era. At first there was merely oral tradition. Then certain of the disciples, or of those more or less personally in touch with them, wrote down their recollections. On this basis of oral and written tradition, the process of construction and selection went on, until the results were substantially as we now have them. The process was purely human and historical, although the influence of a general inspiration was felt, and in part determined the result. The Canon and the text were equally the result of selection and common agreement.

On the question of inspiration, the position is very positively taken that there is only one kind of inspiration. "The inspiration of the New Testament is of the same *kind* as that which we find in the words and writings of any holy soul which has lived in touch with God and sought to know and express his will" (p. 84). There are different degrees of inspiration, we are told. "Jesus Christ alone was fully inspired." The value of the New Testament as revelation is determined by the degree of inspiration of the several writers. These may have made their mistakes; their memories may have been at fault; they may not have interpreted Christ quite right; but whatever their human short-comings, they were men near to God, in whom God's spirit spoke.

This may be said to be the climax of the book. It certainly falls very far below the New-Church ideal. The doctrine that inspiration operates by means of correspondences, and that, by the embodiment of higher spiritual and divine meanings in the letter, the Gospels are an infinite store-house, or source of religious truth, seems necessary to preserve the New Testament, as well as the rest of the Bible, from ultimate disuse as a vital and permanent body of revelation.

L. F. H.

STUDIES IN JACOB BOEHME.*

VALUING Swedenborg's Writings for what they claim to be, we have been inclined to express their importance by the statement, With the single exception of the Bible, Swedenborg's Writings are of more worth to the world than all other literature combined. Consequently, when we find Mr. C. J. Barker, the editor of the complete works of Jacob Boehme that are now being published by J. M. Watkins of London, saying in the second prospectus of this edition (p. 8) that "the spiritual treasures this author has bequeathed to us are beyond compare—in plain words, *more* important to the man who finds them than the whole external world," we feel inclined to respect his opinion to the extent of investigating more carefully than formerly him whom students of Christian mysticism have by common consent styled "the prince of mystics." As the volumes of this edition of Boehme's own works are costly, the present volume of magazine articles by Mrs. Penny, bristling as they do with quotations from her favorite author, seems to afford a convenient and comparatively inexpensive means of making the acquaintance of the German shoemaker.

Turning to the volume before us, from the prefatory matter we learn that Mrs. Penny lived from 1825 to 1893. During the greater part of her life she was a student of mysticism; and from the time of her marriage at forty, that subject was almost her exclusive study. So far as we can judge, she made no pretensions to any mystic illumination herself. Her essays are merely candid considerations of subjects of more or less spiritual interest, abounding in quotations, especially from her spiritual guide, Boehme. In him she finds many obscurities, and does not hesitate to say so; but for her he is the supreme author this side the Bible. Concerning him she says:

> [Jacob Boehme was] a man chosen by God for revealing knowledge that he himself had never sought, and did not understand, while at

* *Studies in Jacob Boehme.* By MRS. A. J. PENNY. London: John M. Watkins. 1912. xxviii+475 pp., 8vo. $2.50

the urgent dictates of an invisible guide he wrote what was communicated to him. . . . To this unlearned shoemaker, living more than two centuries ago in an obscure town of Germany, we owe revelations so profound, so various, and so divinely central, that while in nothing do they contradict the Holy Scriptures, in many points they supplement, in many more they explain and emphatically confirm, its teaching. (p. 1.)

From what Boehme himself says with regard to the manner of composition of his writings, it is evident that they were in the nature of automatic writing, or else of a kind of internal dictation that often drove his hand to its utmost speed. Boehme himself, therefore, is hardly to be called their author,—indeed, he is rather a student of his own writings; and concerning their real authorship on the spiritual plane, whether one or many, whether angelic or not, we can but conjecture mostly from such knowledge as we may possess from other sources than his compositions. Mrs. Penny seems to class him with the Biblical penmen who were Divinely inspired; but New-Churchmen will hardly admit that his inspiration was directly from the Lord, or that his ignorant illumination is for a moment to be compared with the rational enlightenment of Swedenborg.

These brief essays show that, whatever there may be in Boehme that is in harmony with Swedenborg, there is much that is out of harmony. Mrs. Penny expresses this fact as follows in her essay on Boehme and Swedenborg:

I observe a peculiar bitterness against him [Swedenborg] in the minds of those who most revere Boehme. Placing the two on a level of comparison, they exasperate angry incredulity by the evident discrepancies of the elder and more modern seer. Surely such comparison is as unwise as trying to measure expanse above ground by central depths.

With regard to her knowledge of Swedenborg, she says that, while for many years she had no inclination to look with favor upon his claims and teachings, she later changed her opinion, began to study his pages, found many treasures therein, and came to accept much, though withholding assent from the greater part of his teachings. In cases of conflicting statements in Swedenborg and Boehme, her familiarity

with the latter made her always favor his views, for she considered him the deeper of the two. The inadequacy of her knowledge of Swedenborg for just comparison, however, is clearly shown when she says of him, "I quite admit that he never seems to have had any adequate notion of the profounder effects of the life and death of Jesus Christ."

Our opinion of her power of judgment is much lessened too, when we find her speaking of T. Lake Harris as "Swedenborg's greatest successor" and as "our contemporary Seer;" when we find her quoting frequently and affirmatively from Mme. Blavatsky and other theosophists (though because of Boehme she rejects reincarnation, while admitting that the arguments in favor of that belief seem very strong to her), as well as from many other mystical and occult writers; when we find her expressing none but words of approval for astrology (again apparently taking her cue from her master); etc., etc.

Much that we learn from this volume about Boehme's teachings, however, is interesting and well worth the reading. He insists as earnestly as Swedenborg upon the necessity of the abnegation of the self-hood. A man must give up self-will wholly, and seek to have only God's will within him. Self-love is the anti-Christ against which we must ever fight. "Whoever will see the Kingdom of God and attain thereunto, he must bring forth his soul out of self-hood." He has no mercy upon pride of any sort. He clearly sees the evil that ecclesiasticism has done in the world, and rejects its pronouncements as "mere deceit." He bitterly denounces the doctrine of salvation by faith alone, rejects imputation, pronounces election without the new birth a delusion, and insists that true penitence and conversion of the will are essential to salvation. He is as much opposed to the efforts of rationalism to attain truth, as he is to the pretensions of clericalism to its possession; he insists that learning alone is of no avail, and that "the outward Reason" must be renounced and God's will sought within us, since no man attains true knowledge save as he resigns himself to God's love and grace.

We have said practically nothing about Boehme's mystical interpretation of the Scriptures; but with him, as with all other Christian mystics, a large part of the seeming vitality of his writings is due to his exposition of an inner meaning within the letter of the Word. One of his disciples has said that "if there is in Scripture anything obscure, magical, or mystical, Boehme solves it all." While in the book before us there are numerous instances of Biblical expressions and passages explained in a mystical sense that would serve for comparison with Swedenborg's exposition of the same, we cannot here give space to such comparison, though it would certainly be interesting.

B. A. WHITTEMORE.

ENDEAVORS AFTER THE SPIRIT OF RELIGION*

IT is a somewhat ungrateful task to write a criticism of this book. Its purpose and spirit are so excellent, it is written in such clear and attractive style, its theme is so lofty and its reasoning (from the author's standpoint) so practical, that one does not wish to do anything except to pass it on to all who come within the sphere of his influence. The book is thoroughly optimistic in its tone, but it is an optimism that seems to be rather "of the earth, earthy," than of God. It is, as its title indicates, an endeavor after the *spirit* of religion; but the author seems to have much the same idea of the spirit of religion that men usually have of the spirit of patriotism, or unity, or international peace, or reform, or any other civil or moral virtue,—something that springs up from the earth, and not anything coming down from God out of heaven. If it had been entitled, "Endeavors after *enthusiasm* in religion," rather than "the *spirit* of religion," the title would seem to have described the purpose of the book more correctly.

* *Endeavors after the Spirit of Religion.* By ARTHUR G. BEACH. Boston: Sherman, French & Company. 1912. 124 pp. 12mo. $1.00 net; by mail, $1.10.

This is evident from the start, and throughout the book to the end. In the introduction the author says: "The claim has always been made that religion came from above, while all other things, such as art and wisdom and science, came from beneath." But now, he adds, "this idea has been shattered. . . Religion springs up as art springs up. . . It bears altogether the earmarks of a human thing. . . In other words religion has been humanized." (p. 4.)

In this he rejoices as if it were a step in advance. He seems to mistake the external reforms, the settlement work, the social service endeavors of the present day, whether with or without God, for religion; and he implies that in this way religion "has been humanized, made democratic and useful" (p. 13); as if the religion that is revealed in the Word of God from the beginning to the end is not more human than any man-made religion, because it is Divinely Human; and as if, when rightly apprehended, it is not the one and only means that can straighten out the ills of life, and bring peace on earth among men of good will. In the chapter on prayer, he insists that men ought to pray and keep on praying, whether they elicit any answer or not, and, even if they have lost all idea of God, and pray to the Spirit of Beauty or of Law; forgetting that without a definite idea of God our aspirations will be dissipated and lost like the vision that rests upon nothing but empty space.

And yet we are not to suppose that the book is void of all truth. There is much that is beautiful and helpful in it. It implies that faith is "confidence," and that this confidence is inspired by applying the principles of life to practice; thus reminding us of the pregnant statement in the doctrines of the New Church, that "To believe in the Lord is to have confidence that He saves; and as only those who live rightly can have that confidence, this, too, is meant by believing in Him" (True Christian Religion, n. 2).

He does not ignore the Bible as a revelation from on high, nor ever speak irreverently or loosely of spiritual things. But his views on all points of religion seem to be vague and unformed, and notwithstanding his exalted purpose, must

fall far short of inspiring that all-conquering faith and devotion which is the inheritance of those who come to the Lord Jesus Christ in His Divine and glorified Humanity, take His yoke upon them, and by this coming into harmony with His highest and holiest purposes in their behalf, "learn of Him," or realize as an actual experience His constant presence and saving power through the perpetual application of His redeeming work.

SAMUEL S. SEWARD.

OTHER SHEEP.*

THE passing of General Booth, the organizer of the Salvation Army, into the other world gives added interest perhaps to this most interesting book. The value of Harold Begbie's writings concerning the work of the Salvation Army lies not only in his charming style, but in the manifest care exercised to get the facts in each case, and to present faithfully and sympathetically the mental states and experiences of the persons described. Thus he makes important contributions to the psychology of religion. And in this book is added much information about the people of India—their manners and customs, and especially their religion as it is held and practised by the common people as well as by the priests. After reading this acount of the darkness and immoralities of its superstitions, and especially of its devil-worship, one will easily agree with the author, that Christendom has nothing to gain from its missionaries and its so-called mysteries, or occultism. The heroine of the companion volume, "Twice-Born Men," is a saintly woman, the adjutant of the Salvation Army in a wretched quarter of London. The hero of this new volume is an English civil-service officer in India who, becoming convinced of the great work of the army among the East Indians, hears his Lord's call to forsake all and follow Him in it. His long life previously in the civil service

* *Other Sheep; A Missionary Companion to Twice-Born Men.* By HAROLD BEGBIE. New York: Hodder & Stoughton: George H. Doran Company. 366 pp. 12mo. Cloth. $1.25 net.

has given him a preparation and familiarity with the country and the needs of the people which are invaluable. His utter devotion soon places him at the head of the army there, and re-inforced by his marriage to Emma Booth, a daughter of the General, he carries on a wonderful mission for the salvation of a wretched people. Mr. Begbie enjoys an intimate friendship with him and every opportunity to secure the material for this book. The reader cannot fail to have estimation of the Salvation Army exalted, and to recognize in it a vast movement—practically world-wide—in preparation for the acknowledgment of the Lord in His second coming. Mr. Begbie states its simple, working creed as follows: "The Fatherhood of God, the necessity for a cleansed heart, the certainty of rest in Christ, the surety of everlasting joy and felicity for the pure and righteous." And he attributes the success of the army chiefly to "tremendous earnestness carried forward on a tide of sweeping enthusiasm inspired by unquestioning faith in the Bible and unfailing love for humanity." He adds, "It is the work of the Twentieth Century to rescue the glad-tidings of Jesus from the ruins of the gloom, and menace, and pessimism of a falling ecclesiasticism." And he speaks of the Lord Jesus as not only the one Ideal of humanity, but the sole Hope of immortal life, and says:

> It is quite certain that men will come to Him more and more; indeed, He was never so diligently sought, so passionately desired, as in these present days; the very controversy that still rages around the four little simple beautiful documents which preserve for us the essential sweetness of His Character, is but a witness to His attraction; nor can any man imagine a time in which it will be for the world as if He had never existed. But there is one immense difference between the present-day quest of Jesus and the quest of other times. It is not with a hunger to surrender the reason and to rest in the bosom of authority like a tired and frightened child that the world now seeks the Christ; it seeks Him by the reason and for the reason, swept towards Him it is true by the purest instincts and divinest emotions of the heart, but determined in the strength of its God-given reason to find the absolute Jesus, not a false Christ, not a Chimæra, not a legend. (p. 344.)

H. C. H.

EDWARD IRVING.*

In our day of great internal activity in political, business, and religious life, the appearance of the condensed presentation of a simple and withal intense character, as was that of Edward Irving, as "Man, Preacher, Prophet," seems timely and helpful. The author, Jean Christie Root, has succeeded in bringing before us in clean-cut masterly strokes, the figure of the great Scotch preacher, who took life in the great English metropolis as he found it, and wove into it the freedom of the gospel without intending to guide or direct the spirit that came with that gospel. His preaching and life were immensely successful; but Irving's unwillingness to direct and control failed to strengthen the machinery of what was regarded as "the Church." The downfall of Irving, the preacher, which the ecclesiastical machinery of Presbyterianism accomplished, is pathetic in the extreme. But the freedom which his ministry inculcated has perhaps endured and contributed not a little to the effort which is struggling in "Modernism" to free the children of the Kingdom.

J. E. WERREN.

GOLDEN THOUGHTS FROM SWEDENBORG.†

THE dainty booklet before us is, we believe, one of a series devoted to "Golden Thoughts" from various noted authors. New-Churchmen are naturally pleased to have a message from Swedenborg appear in this form, with the imprint of a secular house. The little volume has only 96 pages, measures but three by five and a half inches, and weighs less than one and a half ounces; so that it can readily be sent in an average en-

* *Edward Irving, Man, Preacher, Prophet.* By JEAN CHRISTIE ROOT. Boston: Sherman, French and Co. 1912.

† *Golden Thoughts from Swedenborg.* Compiled by J. Howard Spalding. London: George C. Harrap and Co. [1912.] 96 pp., 24 mo. Paper, 1 shilling net; flexible leather, 1s. 6d.

velope at trifling expense, and but for its relatively high price might well be used extensively as a missionary factor of considerable value in spreading the knowledge of Swedenborg's teachings. Of course, from a volume of this size one cannot expect to get more than a distant bird's-eye view of the teachings, since 275 very short selections can hardly furnish more than a taste of New-Church principles. Considering the size, however, the compilation seems to have been carefully made; and the selections have been arranged in a fairly connected order, running through the subjects of creation, man, faith, life, the Word, the Church, regeneration, heaven, and the Lord. In his prefatory note Mr. Spalding touches upon the reason for the positiveness of the tone of Swedenborg's teachings; and he explains that the present translation has been made somewhat free in the effort to express the thought clearly for the new reader. A crude portrait of Swedenborg in advanced life serves as a frontispiece to the volume, being apparently a reproduction of a pen and ink drawing from a well-known likeness. The medallion design on the cover is ornamental, but has about it nothing appropriate to the contents of the volume,—which would hardly be expected if it is general to the series.

B. A. WHITTEMORE.

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